



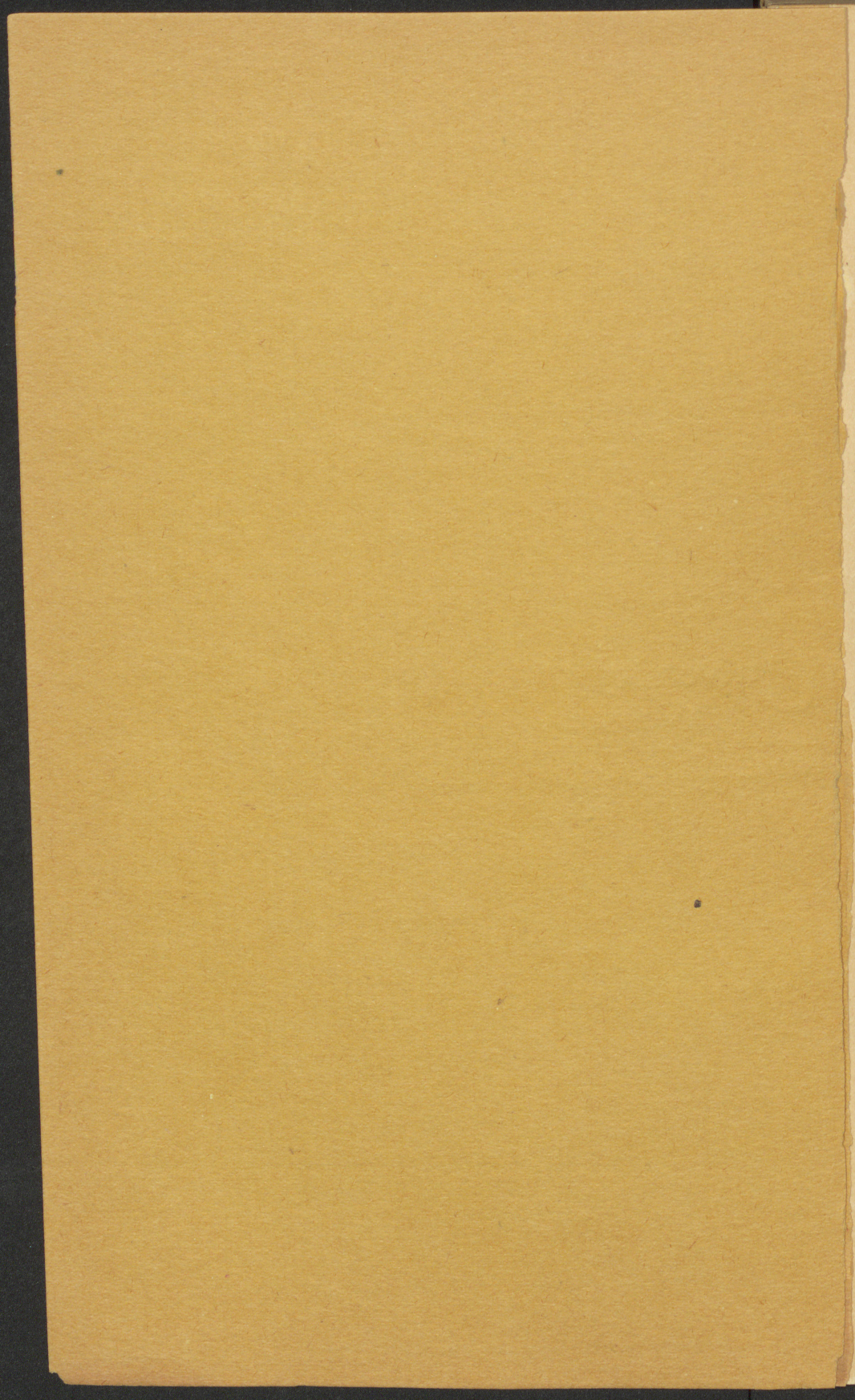
ADDRESSES AT  
THE INDUC-  
TION OF PRES-  
IDENT HOLDEN.

University of  
Wooster.

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NOVEMBER 3, 1899.







ADDRESSES

AT THE

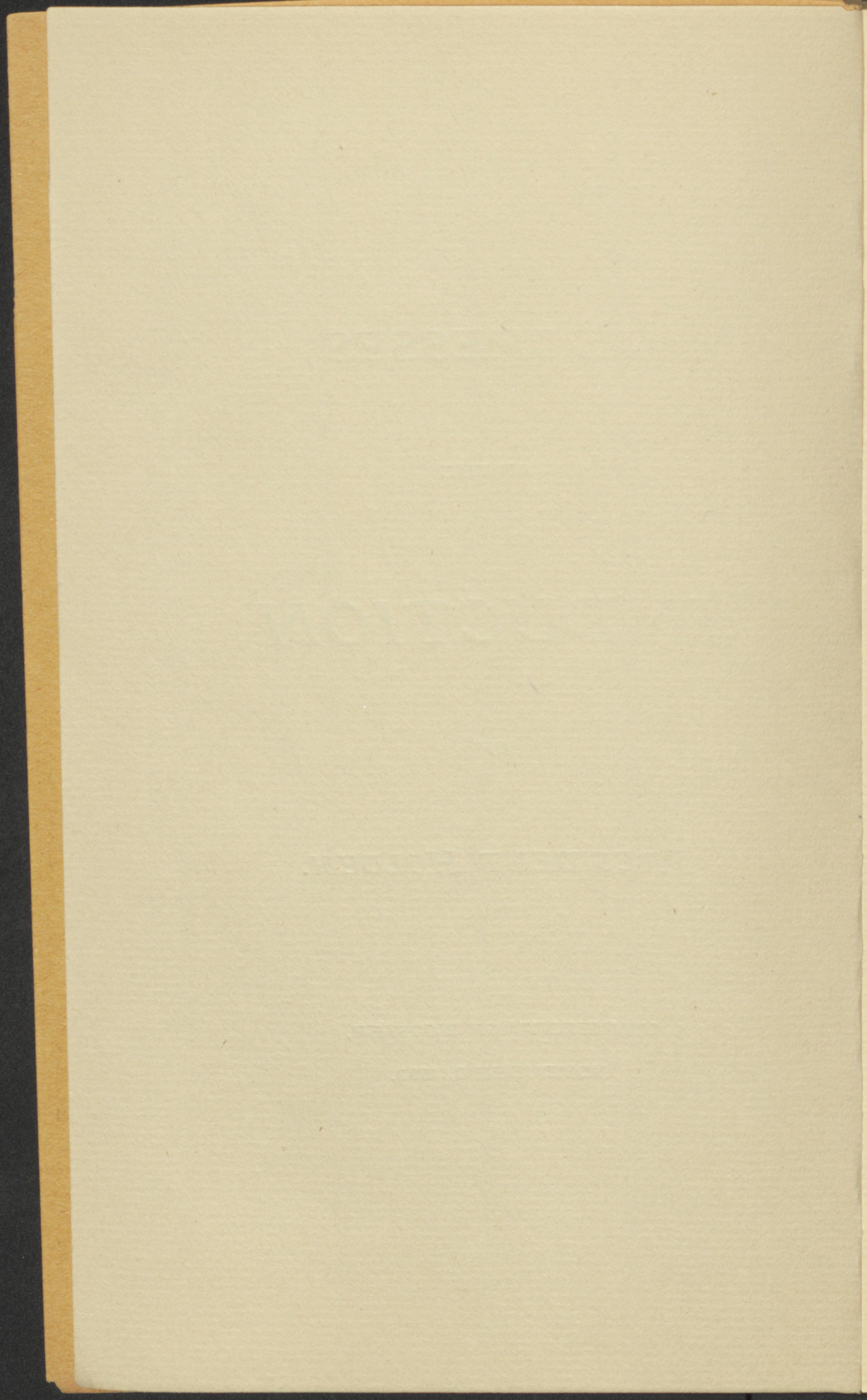
INDUCTION

OF

PRESIDENT HOLDEN.

UNIVERSITY OF WOOSTER,  
NOVEMBER 3, 1899.







## Introductory Note.

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At the annual meeting of the Board of Trustees of the University of Wooster, Wooster, Ohio, on June 16, 1898, the Rev. Sylvester F. Scovel, D. D., presented his resignation of the Presidency of the University, which he had held for sixteen years. The Board was unprepared to proceed at once to appoint his successor and requested that Dr. Scovel continue to act as President during the interim. He consented and for more than a year acted in this capacity, before his successor was chosen. The Rev. Louis Edward Holden, a graduate of Beloit College in the class of 1888, and of Princeton Theological Seminary in the class of 1891, and who for eight years had been a member of the Faculty of Beloit College, was unanimously elected to the office of President of the University of Wooster, by the Board of Trustees, July 24th, 1899.

Mr. Holden accepted the office, and entered at once on the discharge of its duties. The Board adjourned to meet again, on call of the Executive Committee, for the completion of some unfinished business and for the inauguration of the new President.

The adjourned meeting of the Board was called for Nov. 3d, 1899. The Executive Committee, in conference with the President-elect, had made arrangements for the inauguration to take place on the afternoon of that day. Special invitations were issued to the alumni of the University, to the Faculties of kindred institutions, to the Synod of Ohio and their parishioners, and to the friends of the University generally, to be present. Many of these invitations were accepted and the town was filled with guests. The alumni were well represented, the Chicago association chartering a special car for the occasion.

The Executive Committee had planned to have the procession form in line on the Court House Square at 1:30 p. m. and for the City Band as an escort, followed by the Board of Trustees, the Faculty and the whole body of the students in the order of their classes, but Providence ordered otherwise. November 3d, was the only bad day of all that wonderfully balmy month. It presented a complete grand review of all kinds of weather, from early morning until midnight. However, it did not dampen the ardor and enthusiasm of the audience which



had gathered at the Methodist church for the occasion. Long before the hour for the exercises to begin, every seat was taken. The platform was occupied with distinguished guests. The Board of Trustees, Faculty and Students occupied the body of the house.

The exercises, under direction of the President of the Board of Trustees of the University, Dr. A. A. E. Taylor, of Columbus, assisted by Rev. E. Trumbull Lee, D. D., of Cincinnati, representing the Synod of Ohio, began at two o'clock, and were concluded at half-past five, the attention and enthusiasm of the audience continuing to the very close. The order of exercises was in accordance with the following programme, previously arranged, the music being rendered by the college choristers, under the direction of Professor J. Byron Oliver, director of the Conservatory of Music of the University.

The Alumni had arranged for the inauguration banquet to be held in the evening in the city armory. They had invited to dine with them all the distinguished guests present at the inauguration, with the business and professional men with their wives of the city of Wooster. The hall was most beautifully decorated with the college colors and the American flag, and the usual amount of college enthusiasm was not wanting. Three hundred and sixty guests sat down to a feast of wit and wisdom which continued from seven to eleven.



## Order of Exercises.

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CHORUS—The Heavens are Telling, *Haydn's Creation*

PRAYER, - - - Rev. H. W. Lowry

RESPONSE—Double Quartette, From *Mendelssohn's "Elijah"*  
He Shall Give His Angels Charge.

INDUCTION OF PRESIDENT LOUIS E. HOLDEN, - -  
- - - Rev. Sylvester F. Scovel, D. D.

ADMINISTRATION OF OATH, - - -  
- - - Rev. A. A. E. Taylor, D. D., LL. D., Columbus

Prayer, - - - Rev. O. A. Hills, D. D.

TE DEUM IN B MINOR, - - - *Dudley Buck*

INAUGURAL ADDRESS, - - - The President

HYMN—Onward Christian Soldier.

### ADDRESSES OF WELCOME.

IN BEHALF OF THE TRUSTEES,  
Rev. A. A. E. Taylor, D. D., LL. D.

IN BEHALF OF THE FACULTY,  
Prof. S. J. Kirkwood, Ph. D., LL. D.

PATRIOTIC SONG—The New Hail Columbia.

IN BEHALF OF THE ALUMNI,  
Rev. John C. Sharpe, '83, Blairstown Academy, N. J.

IN BEHALF OF THE STUDENTS, - - - George A. Custer, '00

COLLEGE SONG—For Love of Wooster U., - - - Students

IN BEHALF OF OTHER INSTITUTIONS OF LEARNING,  
President E. D. Eaton, D. D., LL. D., Beloit College, Wis.

IN BEHALF OF THE THEOLOGICAL SEMINARIES,  
Prof. Henry G. Smith, D. D., Cincinnati

IN BEHALF OF THE SYNOD OF OHIO,  
Rev. E. Trumbull Lee, D. D., Cincinnati

IN BEHALF OF THE CITIZENS OF WOOSTER, - - - Jacob Frick

KIPLING'S RECESSIONAL—*De Koven*, Mrs. C. A. MacDonald

Doxology.

Benediction.



## President Scovel's Address of Induction.

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Friends and Fellow-Citizens:—The world's greatest and most beneficent enthusiasm (this side of religion) is for education. We need not wonder at this audience—with all the elements which contribute to make it remarkable—displacing business, bringing many from far, and convening distinguished representatives of other institutions.

That which effects in any important way the life of a higher institution of learning has grave import to all who know that education rules the ideas which rule the world.

In the midst of the world-sweep of the educational movement, it must become related to every other great factor of social well-being. It profoundly affects and is affected by Economics, and Politics and Ethics, and most of all it affects and is affected by Religion.

For manifest reasons the religious type of education is the only complete and perfect one, and the Religious Institution is therefore (though some are slow to acknowledge it) the supreme form of higher education, and destined to be dominant as surely as the Kingdom of Heaven is to come.

We are near the summit of things, therefore, in all we do today in the interest of an Institution which is frankly Christian.

It is re-assuring to recognize in the President about to be inducted, the remarkable business ability and executive talent which make morally certain the rapid development of the University's equipment, the solidifying of the foundations for the work as it now exists and the addition of new departments of instruction.

It is equally a matter of congratulation that one has been chosen whose enthusiasm for the highest grade of intellectual work, by Faculty and students, is so marked, and whose conception of education is manifestly as comprehensive as the needs and possibilities of our whole nature—whose definition of the final aim in education will emphasize the making of a live man, rather than the preparation of the man to make a living.

But it is most of all re-assuring to know that his highest aspirations are to be useful in making the Institution's life approximate that ideal which it adopted from the beginning—the control of its whole life by the Christ to whom it is dedicated.

Bungener, Calvin's Lieutenant, declared it to be easy enough



to add religion to any curriculum, but to place it at the center and make it the controlling influence to the whole periphery is difficult enough.

Sirs! There is no need more imperative in the world of education to-day than an ideal Christian College! This Institution does not pretend to have attained thereto, but it does claim to have erected that standard and to be pressing toward it steadily. Fail of it we may, in this and that particular, but lose sight of that ideal we never will.

The methods of approach to that ideal, the various particulars of decision as to what it may mean in this and that application of principle, must be left to the united wisdom of the Students, Faculty, Trustees, Patrons and Synod, all of whom have reason to hope for the guidance of the good Spirit of God. We cannot but believe that the decisions in these particulars reached in the past, will prove to have been agreeable to the will of God, as they have certainly met with the general approval of our serious constituency and the imprimatur of the final governing body, the Synod of Ohio. Our great fundamental principle itself ensures ultimate success, and this has been accepted without reserve by the President-elect.

It is, therefore, with peculiar pleasure that I discharge the duty assigned to me and present the President-elect to the President of the Board of Trustees for the administration of the oath of office.



## President Holden's Inaugural Address.

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The great educational institutions of America have all had their beginning in the prayer of the most devout and spiritually minded men and women of the church. Wooster is not unlike other Christian colleges in this respect. This University was once but a vision in the brain of a Christian minister. God saw him kneeling in prayer on yonder college hill. He heard him pouring out his soul to the Divine Builder of colleges and this great institution is the answer to that prayer. The casual observer might have doubted whether this man was of sound mind, but there is no doubt with us to-day who see the beneficent work of this University for the past thirty years throughout all the world.

Nearly a generation bears witness to the high purpose of its founders, to the wise and far-reaching plans of its administrators and to the splendid struggle and self-sacrifice of its friends and benefactors.

It is not out of place, at this time, to recall to our memories the purpose of the first Board of Trustees of Wooster University. At their first meeting this resolution is recorded:

"Resolved, That we enter upon the work of establishing the University of Wooster with the single purpose of glorifying God in the promotion of sanctified education, and thus furthering the interests of the church and its extension over the whole earth."

"Resolved, That we will, in every way possible, strive to imbue our operations with the spirit of Christianity, and bring religious influence and instruction to bear earnestly upon all who may be connected with the institution."

These are plain words with no uncertain sound, whose meaning even a child could understand. It was evidently their purpose to build on yonder commanding site an institution in which the name of Christ should be honored, and in which His beneficent life should be the example par excellence for every life to measure to. They believed that the atmosphere about an institution of learning should be a healthful and religious one. They believed that institutions, as well as individuals, are largely the reflection of their ideals, and that a culture that was merely an intellectual culture was a radically defective culture; they believed that the central and ineradicable element of human nature was its mark of kinship with God



and the glory of humanity; that morals and religion could not be divorced; that knowledge was neither wisdom nor virtue and might be the bane and not the boon of individual and society; that the perpetuity of a republic rests upon the character as well as the education of its citizens. With these high ideals of what an educational institution ought to be, they became the incorporators of the University of Wooster. These noble men believed in the fully developed man; not only the scholar was their aim, but the Christian scholar.

This has been clearly shown in the kind of men who were sought to fill the responsible places as President and Professors in the new college, and in the broad and generous courses offered from its very beginning to its students.

Those who have given meaning and worth to the title of President of the University of Wooster have been just such men as we would expect such a Board of Trustees would select.

Dr. Willis Lord, whose presidency was so significant and important, though so brief, had to do with the preparatory stage of the University, when its burdens must have been exceptionally heavy, and its problems exceedingly complex. His vigorous mind, his courageous heart, and his firm grasp on the promises of the Living God guided the college ship by a straight course out into the deep sea of thorough scholarship and pure faith and gave the University of Wooster a good name throughout the country. Those who studied under him have never forgotten the power of his personality and the lofty ideals which he ever placed before them to live by. He gathered about him a Faculty of men of strong conviction and purpose in their teaching, and kindled their spirits by the glowing fire of his own enthusiasm. Fortunate Wooster to have had such a man, even for so brief a time as three years, to plan and shape her future.

Again did the Board of Trustees of the University of Wooster lay their hands upon another man for President, and called Dr. A. A. E. Taylor, to the executive chair to carry out the early resolutions. The young institution now needed a man of action, a man of tremendous energy and enthusiasm, a man of ripe scholarship, a man in touch with the whole Synod of Ohio, and, above all, a man of loyalty to the Church and her standards, and willing, not only to sacrifice himself, but his money, for the good of Christian education in Ohio. The University of Wooster commanded the best decade of this man's life, and has reaped the lasting reward, and we all rejoice that he is still among us with his helpfulness and counsel as President of the Board of Trustees.

The last fifteen years in educational centers have been years of tremendous activity. The multiplicity of departments, the elective courses, the growing specialization in almost every line



of study, and the great advance made in the public school system, all have taxed the Boards of Trustees of Christian colleges to their utmost to keep pace with the advanced guard. The unprecedented interest in higher education among the masses, and the unlimited resources of state institutions have added not a little to the care and anxiety of those who have stood at the head of these Christian institutions. It was fortunate for Christian education in Ohio and throughout the West that for such a trying period God had raised up another man for Wooster in the person of President Sylvester F. Scovel, the ripe scholar, the eloquent speaker, the clear-headed financier, the sound theologian and the eminent teacher whose noble work is known not only throughout Ohio, but to all the world. This man has made those early resolutions of the Board of Trustees mean all they were intended to mean. During his administration progressive scholarship has unveiled vast stores of truth. It is doubtless far within the limits to affirm that in no previous sixteen years has higher education undergone such great changes, both in the subjects of study and the methods of teaching. A great group of new studies have marshalled themselves under the name of science, and have won their place in the college curriculum side by side with their older sisters, the classics. The truest index of an institution being abreast of the time, educationally speaking, is its attitude toward these new fields of investigation. The excellent scientific equipment of the University of Wooster is evidence of the advanced position its President has taken in his appreciation of the educational value of these new sciences. To his untiring zeal and noble courage the University is indebted for the greatly enlarged quarters for scientific purposes in the addition of the two wings of the main building. His introduction of the laboratory methods of teaching, also stands in evidence that Wooster is an up-to-date institution. The time has long passed when the teacher could say "Believe and ask no questions." It is now not a mark of irreverence to ask, "Why is it so? What is your authority?" The student now is allowed to pursue his studies according to nature's method and in the laboratory he becomes his own instructor, guided by the reverent Christian scientist.

While Hoover Cottage shall ever stand as a memorial of its generous donor, it is also a monument to the strong faith and the business sagacity of President Scovel. It shall ever speak to us of his keen and far-sighted interest in all that pertained to the convenience, comfort, health and development of his students.

His great courage, his tremendous energy and his wise management brought the University through the most severe financial panic our country has ever experienced, without a loss and without a debt.



President Scovel has followed the lead of his predecessors, and has gathered about him a Faculty of men, not only of sound scholarship, but of sound character as well. He has kept the faith, and his work will endure throughout eternity.

It is a rich legacy which my three predecessors hand over to me to-day. And it is a blessed privilege for a young man to begin his life work for Wooster under the eye and with the sympathy of his two predecessors. I have been called to the University of Wooster to be its executive officer; but being a member of the Synod, and the Board of Trustees, and of the Faculty, I will have influence in their debates to such an extent, as my more or less perfect intimacy with the University and its problems, and the greater or less personal weight my position may entitle me.

The University has grown to such proportions as will make it necessary to study the law of the division of labor, and apply that law in the University's routine work. An administrative officer who undertakes to do everything himself will do but little, and that little ill. The President's first duty is that of supervision. He should know what each officer's and servant's work is, and how it is done. The President should be able to discern the practical essence of complicated and long drawn out discussions. He should be able to pick out the promising part of theory, which ought to be tested by experiment, and what one of many projects is ripest for execution. He must have foresight. He must see his opportunity to get money, to secure eminent teachers and scholars, and to influence public opinion toward the advancement of learning. He must be able to anticipate the effects on the University of the fluctuations of public opinion on educational problems; of the progress schools and academies are making which feed the University; of the changing conditions of the professions which the University supplies; of the rise of new professions; of the gradual change of social and religious habits in the community. The University must accommodate itself promptly to significant changes in the character of the people for whom it exists.

I conceive the idea of the early founders of the University was not to confine the beneficent influence of this noble institution merely to students for the ministry. The wonderful advance which all the professions have made during the last half century, calling for the higher education before entering upon their specialties, creates a demand upon Wooster to meet their requirements.

We believe that wherever the human mind is devoted to the pursuit of truth, whether that devotion be in professional or other lines, there the Christian college has a place and a right to exert her influence. We do not take the view that there is any real isolation between any of the callings of life. Each



exists for all, and partakes in the movement and harmony of all. We believe truth is an organic whole; complete knowledge of any part brings into its scope a knowledge of the whole and creates in the student of a single branch reverential allegiance to all others. So the great scholar and the broad-minded man is he who lends a life of reverent investigation for truth as a whole. In this broad view there can be no isolation among the trades and professions, but a wondrous unity which should thrill us all in our several walks of life. I rejoice that this University undertakes to prepare men and women for every work of God. She will endeavor to give such a culture to her students as to leave upon each one the deep impression that God calls him, no matter in what sphere of work He sends him, and will thus prepare lives which will carry with them into life's duties the Light of the World.

We have all known men to have entered business life feeling called of God to make money, and in answer to this call have set out to buy and sell and get gain for the glory of God. Unless there were such men, our church boards and Christian colleges would be but empty names. There is no doubt that the work of the church to-day is suffering more from the lack of such men than from any other cause. I hope to live to see the day that the University of Wooster shall have the honor of moulding the lives and graduating such men as William E. Dodge, William Thaw, Dr. D. K. Pearsons, Andrew Carnegie and many others like them; men who have blessed the whole world by their beneficent lives. To be able to extend the influence of this Christian University to and through the channels of trade, to inject its spirit into the life of the business world, will be to make business life nobler and higher and to carry out the spirit and purpose of its early founders. Business men are recognizing more and more that there is something other than a large bank account to be desired, and they are giving their money to Christian colleges that the representative American business man of the future shall be an intelligent, broad-minded, noble-hearted, cultured and accomplished Christian gentleman. The University of Wooster wants to do her share in bringing this about. The time has passed when a Christian University shall be thought of chiefly as a preparatory school for the Theological Seminary.

I have spoken of the past decade as one in which we have witnessed great changes in our educational system. I would not have you to understand me that I consider we have reached the point where we possess that science on which the art of education must be based. It has been well said, that "the method of nature is the archetype of all methods," and I believe that we are gradually awakening to the fact that there is a natural method of mental evolution, and that we cannot force



on the unfolding mind any artificial method without serious and permanent injury. However impatiently, therefore, we may witness the present conflict of the several educational systems, and however much we may regret their accompanying evils, we must recognize it as a transition stage needful to be passed through and beneficent in its ultimate effects. As the University has always been hospitable to the highest and best intellectual tendencies of the times, as judged from the standpoint of a progressive Christian scholarship, which is the only arbiter, in such matters, it is willing to recognize, it shall be my purpose during my administration, to follow in the footsteps of my predecessors and urge the most modern and practical methods of imparting knowledge. In every department of the University it will be my desire to search out by trial and reflection the best methods of instruction, that each department may be kept abreast of the times. I conceive it to be the President's function to broaden, deepen and invigorate, as far as he shall be able, every department in the University.

Perhaps the most important function of the President is that of advising the Board of Trustees concerning appointments of professors in the University. It is in the discharging of this duty that the President holds the future of the University under his control.

He must be able to recognize the real gentleman and the natural teacher at sight. This is the greatest responsibility of the President, and all his other cares are light in comparison with it. To see every day the evil fruit of a bad appointment must be the cruelest of official torments.

But, however important the functions of the President are, it must not be forgotten that he is emphatically a constitutional executive. It is his character, his courage, his energy, his faith, his business sagacity, his touch with men, and his interest in the struggles and successes of youth, which are of importance, not his opinions. He is the executive officer of a deliberative body in which decisions are reached after discussions by a majority vote. Those decisions bind him as every other member of the Faculty. He cannot force his opinion upon anybody. Learning is always republican, and a university is the last place in the world for the dictator. The source of power in the University of Wooster is the Synod of Ohio. To the Synod belongs the elective power of the Board of Trustees, which Board holds the funds, makes the appointments, fixes salaries, and has by right the initiative in all changes of the organic law of the University. It is, therefore, of the greatest importance that the Board of Trustees should contain men of sound judgment in finance, men who represent the great business interests of the State of Ohio; also men of the broadest scholarship, representatives of the learned professions.



The present methods of three classes in the Board, elected for three years each, has proved most beneficial in other educational institutions, as it doubtless has in this.

The method of government in the University of Wooster insures, through the Synod, the spirit of fidelity to the standards of the Presbyterian church of America. The Synod aspires to serve the nation by training men for all the callings of life to intellectual honesty and independence of mind, but it desires to provide a safeguard to all benefactors of the college against false systems of thought being fostered and taught with its consent, in Wooster. The actuating spirit of the Board of Trustees, therefore, is the spirit of fidelity to the truth, fidelity to the standards of the church and fidelity to the many and various trusts reposed in them by the benefactors of the University.

The whole life of the University throughout the past thirty years stands in evidence to the scrupulous fidelity of the Board of Trustees in the management of the trust funds of the friends of Christian education. They have shown the greatest zeal and a willing sacrifice of their time in searching out investments where they might safely make a quarter of one per cent. more interest on these trust funds, and it is greatly to their credit to say that the endowment funds of the University of Wooster have been held intact, and are drawing at the present time six per cent. interest.

Apart from the responsibility that rests upon the Board of Trustees in the investment of funds, its labors in other directions are far heavier than the casual observer imagines. The continual growth of the University, the increased advantages it must offer to its students in the way of new departments and their equipment, the offering of more leisure to the overworked professors for original research and study, means to the trustees of a modern university, a vast amount of self-sacrificing work. The idea of classes in the Board has fostered the spirit of enterprise among its members, and in our time it is not an infrequent thing to hear of this or that man being worth a hundred thousand dollars to the college he is a trustee of, through the influence he exerts for everything he is interested in. The greater the number of such men the University is able to rally about her, men of enthusiasm for Christian education, the greater her work will become for the kingdom of Christ throughout the world.

With respect to the alumni of the University, I desire to hold the relation of a younger brother, always ready to listen to the wisdom and the advice of those who have passed this way before me. Although born in another family, educationally speaking, I present myself for adoption in the household of Wooster. I have taken the vow to be faithful and true to



the interests of this household so far as God shall give me the power to see my duty. I wish to sustain such a relation to the alumni as will not only invite good fellowship, but a cordial co-operation in all my efforts to build on the foundation so well and thoroughly laid by my predecessors. Educational institutions are rich, not in buildings and endowments, but in the men they have sent into the world to do life's work. This institution is rich in the character and life of her alumni. It is a matter of great encouragement to me on taking up my work as President of your Alma Mater to find the alumni bent on the establishment of the alumni chair of English, a department which is so lamentably neglected in most of our American colleges. I trust that before the college year is out this department may be fully endowed. Wherever or whenever I can be of assistance in your bringing this about, feel free to command my time.

As regards my relations to the students, it is my desire and hope that it may be the relation of a brother who has been over the same course a little before them, who knows something of their problems and is always ready with sympathy and suggestions and help as far as they desire it. I believe in young men and women; I have confidence in them, and it has been my experience thus far in life that when they are trusted it is the exception that they deceive or betray. I bespeak their sympathy and help in the work to which I am called.

To the citizens of Wooster I desire to make this public acknowledgement of the deep gratitude I have felt in my heart for the very gracious reception you have all given me and mine in our coming to make our home among you. We have seen evidence of your tender friendship on every hand, and we trust, we may be found worthy of it. The citizens of Wooster are on record these thirty years in their devotion to the University. It was by your strenuous efforts that its first hundred thousand dollars was secured, and this tree of knowledge planted in your midst in the assurance that to take of the fruit of the tree of Christian knowledge is not death, but eternal life, peace and joy. The University has been made stronger by your faith in it, and your love for it. Many of your citizens are now among her choicest alumni, some of whom are among her trustees. The University still needs the intelligent, generous and loyal support of every citizen of Wooster. Therefore we welcome you all here to-day, and rejoice in the presence of so large a number of our representative citizens, testifying to their continued devotion to the University, which through all changes is still their own. The University, though rich in the character of its alumni, is very poor in her endowments and buildings in comparison with the great Universities of America. The needs of the American community have far



outgrown the capacity of the University to supply them. We must try to satisfy the cravings of students and professors in all departments.

We need professorships, books, and apparatus, that teaching and scholarship may abound. We need a chapel in which to center the religious life of the University, one of sufficient size to accommodate such an audience as this. We need a library building, which shall be fire-proof and modern in its conveniences. We need a preparatory department building, so as to relieve the congested condition of classes in both the college and the preparatory school. Let us all with one accord urge our necessities and the needs of Christian education upon those to whom God has given the means to promote Christian education.

But what will the University do for the community?

First, it will make a rich return of learning, it will uplift us all with its music and song, it will deepen our piety and broaden our humanity. Secondly, it will foster the sense of public duty, that great virtue which makes republics possible. The founding of the University of Wooster was a heroic act of public spirit. For these thirty years its beneficent fruit has been yours, and the University has given the city of Wooster an honored name throughout the world. Her alumni have gathered in great numbers to pay you and your city and their Alma Mater honor to-day. Her graduates and under-graduates have been proud of being citizens of no mean city. They have repaid you for your interest in their Alma Mater by standing in high places, and taking their part in the front ranks of the workers for God and humanity.



## Address by Rev. A. A. E. Taylor, D. D., LL. D.

In Behalf of the Trustees.

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President Holden:—As representing the Board of Trustees of this Institution I congratulate the University and yourself upon your accession to the Presidency. In their name I extend to you a cordial and hearty welcome. As you cast your eyes about you to-day you may surely find propulsive for enough to awaken utmost enthusiasm and devoutest consecration for the task before you. Consider, among other things, the wide expanse of the educational field about us; the tremendous intellectual impulse and aspiration of the times; the all but worshipful uplifting of education among all classes of our people; the rivalry of other institutions of learning; the unprecedented call of the church for fully equipped and consecrated laborers; the rival claimants of wickedness and worldliness for the youth of our land; the hopeful tendency to consecration of personal means to endowment and sustentation of American educational institutions. And in this particular field the splendid progress and steady development of this University under its retiring administration may well put you to your metal and stimulate your utmost endeavor.

This is an institution operated by certain Presbyterians as a part of the general work of the church of God for the advancement of His kingdom on the earth. The beloved first President of the Board of Trustees, Dr. John Robinson, than whom this University never had a better or more consecrated friend—speaking to one of your predecessors on an occasion similar to this one, summed up the conception of this University in a word. He said: "This University originated and has thus far been conducted with supreme regard to the interests of Christ's kingdom. It is the child of prayer. It is the child of the church—I trust also of God. It is the agency of the church of this State for discharging her responsibility in the line of thoroughly trained, pious, devoted workers for all departments and needs of society. It is her instrument and the only (collegiate) one she has in this great State for raising up and thoroughly qualifying a ministry to supply her own wants and the wants of the world as far as she is responsible for that supply."

Such, my brother, was the ideal institution in the minds and hearts of its founders and fathers. It is well to keep this ideal



ever in the very fore-front. For it is the plaster cast that you and we are to endeavor to reproduce in substantial and polished marble. We have no reason to be ashamed of our backing. Presbyterianism is a mighty power for truth and righteousness in the earth to-day. Its communicants and adherents are estimated at twenty millions. By some it is esteemed the most potent force of Protestantism now existing. Our Presbyterian church in Ohio is strong and influential. In round numbers it records 600 ministers; 650 churches; and nearly 100,000 members with many more adherents and supporters. It has 40,000 more members than when this University was founded.

Such is the vast and thriving constituency of this institution. That we may properly estimate the measure of responsibility resting upon those who have it in immediate charge let us consider a few facts known and accepted of all. Presbyterianism is a representative form of government. The ruling elder is a representative of the people. The minister relieved from local church membership represents the church at large. All our church courts are strictly representative, and the Presbyterian characteristic is that minister and elder everywhere sit side by side, as representing the church or the mass of membership.

This form of representative government as Bancroft and others have remarked, derived from Geneva, has become the fundamental type of our whole system of American government by representation. Thus we find everywhere national, state, city, county, village and township officers in charge, elected by the people as their representatives. This principle is followed in our legislation by which all corporate institutions for business, benevolence, religion, education and so on, are to be controlled. Thus, applied to ourselves, this institution is the creature and agency of the Presbyterian Church of Ohio. Of this Church the Synod annually elected is representative. The Synod in turn elects a Board of Trustees as its representatives. The Trustees in turn are empowered to select the Faculty, including the President, to whom is largely committed the immediate control and direction of the internal workings of the institution. Now the underlying principle of all representative government is faith of man in man. Presbyterianism stands for justification by faith in God and progression by faith in man. The church of Ohio reposes faith in its representative, the Synod; the Synod reposes confidence in the Trustees; they in turn confide in the Faculty and I may add it will be necessary for the Faculty to trust the students and have faith in them. This whole system of trust, being mutual, works both ways. And hence the students must have confidence in the wisdom and faithfulness of the Faculty, the Faculty in the Trustees, they



in turn in the Synod. And all must confide in the great church, the mother of all, for sympathy, encouragement and sufficient material aid, to perfect machinery and equipment. As a necessary adjunct to this universal reliance upon each other there must follow entire harmony and co-operation. Nothing is more essential to successful administration of a representative government than unity and affectionate co-action. The aim being necessarily the same, method and plan and machinery should be made to work together in perfect confidence and concord, and without friction or halting.

But the other side of this representative system of trust is, of course, corresponding responsibility. This is shared by all the factors of government in due proportion to extent of power committed to each. And so, without passing over the ground again, let me say that from this noble Presbyterian Church of Ohio, through Synod and Trustees, ever narrowing and intensifying as it descends, a mighty responsibility for the prosperity and success of this beloved Institution devolves at length upon its Faculty in charge.

The President is not only a member of the Faculty but its chief executive. And in proportion as the duties of management rest upon him, does the solemn weight of responsibility, solemn and divine, fall upon his shoulders. The whole Presbyterian Church of Ohio, in so far as this institution is concerned, is to be represented by you, my brother. You are to be its voice, its hand. You are to work for it, to act for it, to live for it. To you are committed its present interests and its future reputation. This preceding partial analysis of government is calculated to enforce upon you the sense of accumulated responsibility and solemnity of the charge now committed to your hands.

I am sure that consideration of these things will sober your judgment, quicken your intellect and kindle unquenchable thirst of zeal and enthusiasm in your heart. They will also lead you to a higher personal consecration and repose of the faith that men put in you, in Him who alone is able to give wisdom and strength for every time of need.

Bearing such a trust you have a right to the confidence and support of all who are interested in the University. And this I am assured you have at the outset. The churches and pastors of this State, with greetings and prayers welcome you to this Presidency. The Synod has already outstretched its cordial hand. A united Board of Trustees, a harmonious and able Faculty, are resolved to support you loyally and vigorously. The students here assembled with enthusiastic cheers greet you and will nobly sustain you. There never has been a time in the history of this University when its students of every grade and class could not be fully relied upon to stand by the old



University loyally, genuinely and even affectionately as by their mother. One thousand alumni stand behind you, zealous for your success. And I am sure that this whole city and community will ardently sustain an institution so important to their every local interest.

With such a force behind you and the prayers of God's people hanging like a cloud ever above, you may surely rely upon the Divine favor and blessing. That your career in this office may prove most honorable and glorious, for the welfare of men, the glory of God and the advancement of His kingdom is our earnest prayer as we welcome you to this high sphere of duty.



## Address by Prof. S. J. Kirkwood, In Behalf of the Faculty.

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Mr. President:—It has been made my duty, and has thus become my privilege and joy to represent the Faculty in extending to you, on this auspicious occasion, a most cordial and hearty welcome.

You have come to us in the prime and vigor of your manhood, to give your best powers to a difficult and serious work.

That you appreciate the character and magnitude of the work upon which you are entering, no one who has listened to your inaugural address can doubt.

Equally sure do we feel that you are in accord with the views that we, as a Faculty, hold in regard to the purpose and work of "Wooster." That this University was founded in faith and prayer, you do not need to be told. It was the steadfast purpose of the noble men who were associated in this great undertaking to establish an Institution of Learning where the broadest scholarship and the highest intellectual power should be acquired under strong and positive Christian influences. Their *ideal* college was a *Christian* college.

Two men are walking along the same road. The one sees forms of beauty and perceives sweet odors in the plants and flowers that border his pathway; he sees the bright plumage and hears the sweet song of the birds; on every hand his eye sees beauty, his mind perceives truth, his heart drinks in gladness, and his whole soul is lifted in praise and thanksgiving to the great Creator. The other sees little or nothing of the beauty that adorns his pathway, learns none of the lessons of love and faith, of peace and joy, that such surroundings should teach him. Why the difference?

Again, two men stand on the summit of the Right and behold that wondrous, indescribable scene. The one beholds that semi-circular stretch of Alpine peaks, with its countless, snow-clad summits, towering above the clouds and glistening in the sunshine, and as he drinks in the beauty and grandeur of the glorious, almost heavenly vision, his soul is filled with awe, and he bows low in humble adoration before his great Creator. The language of his heart is, "great and marvelous are Thy works, Lord, God, Almighty." The other looks on the same wondrous vision, but *his* soul is not filled with any such thoughts or emotions. The great amphitheatre of snow-capped mountains is not to him a vision of the heavenly world,



the throne of the Almighty. Those countless, snow-clad Alpine peaks do not sound the praises of the great Creator in his soul and lift him from earth to heaven. Why the difference? In all such cases the difference is largely the result of education. The one has been so trained by wise, able, thoughtful teachers, that the eyes of his understanding have been opened to see the beauties of the earth around him and the glories of the heavens above him: his ears have been unstopped so that his soul hears not only the melodies of earth, but also much of the harmonies of Heaven; through contact and association with pure, strong, noble souls, he has become pure, strong, noble. What a blessed thing it is for a boy to live for some years in daily contact with, and under the constant influence of, a great teacher like Dr. Thomas Arnold.

The founders of Wooster appreciated these great truths, and so they desired that while their sons and daughters were gaining intellectual power, they should at the same time, under the highest and holiest influences, develop into pure and noble characters.

The members of the Faculty, from the beginning to the present, have been in hearty sympathy and entire accord with these views, and so it has been through all the years that these principles have been regnant in all the work of Wooster.

Knowing that you have these same views, knowing that you have like understanding with us of the object and work of the University, knowing that you have the same determined purpose, the same longing desires, to make "Wooster" a power for truth and righteousness throughout the whole world, in all the years to come we welcome you to our leadership in this great work.

Knowing, therefore, your views in all these matters, knowing your high estimate of your opportunities and privileges in this position, and having formed the high opinion we have of your eminent fitness in many ways for the high office to which you have been called, we greet you most truly and heartily as our leader, being assured that you will carry on and forward most successfully this work which has come to you through the hands of the great and good men who have preceded you. And in all your work in connection with the University we wish to assure you of our cordial sympathy, our hearty and loyal support, our most earnest assistance, and our sincere prayers.

May God's richest blessings rest upon you in all your labors for Wooster, and then when you have finished the work assigned you by your Master here below, may you, with purified heart, with broader outlook, with clearer vision, with loftier aspirations, with ennobled powers, enter upon the richer, the higher, the never ending service of the eternal life, in a better country, even an heavenly.



## Address by Rev. John C. Sharpe,

In Behalf of the Alumni.

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Mr. President, Ladies and Gentlemen:—It is a very great honor to be permitted to speak the word of welcome on behalf of the Alumni to our new President.

Representing the Alumni and in their name I extend to you, President Holden, a hearty welcome, and pledge a loyal support. We confidently commit to your strong hands the guidance of all the many interests of our beloved Alma Mater. We welcome you as a successor to the line of noble Presidents whom we have had so much reason to honor.

Standing first is the revered and dignified scholar, Dr. Lord, whose sublime ideals live to-day in the high aspirations of the University. We welcome you as a successor to our beloved President Taylor of my own college days, whose energy, sagacity and unwavering interest characterized a most successful decade of the University's life. We congratulate you and ourselves that his wisdom and experience are at your ready command.

We welcome you as the immediate successor of the learned and scholarly President Scovel. Again most profoundly do we congratulate you and ourselves that you are to have in Dr. Scovel's department the most scholarly and best furnished Professor enrolled in the illustrious faculties of American colleges.

We welcome you to perhaps the most prosperous era known in any land or age since the dawn of civilization when every wheel in almost every mill is whirling in new hope and joy, when every man is called in the early morning to a full day's work and wage, when demand far outruns supply, when the present is laying the future under tribute for needed material for the country's wondrous and unprecedented development, you enter upon your administration under the most favorable auspices.

We welcome you to the golden age education, when the growth of interest in higher education is far outstripping progress in any other human interest in our country. Of this development you are aware. During the eight years from 1890 to 1898, the number of students in the secondary schools has increased 86 per cent.—perhaps three or four times as rapidly as the increase of population. This increase bids fair to be 100 per cent. by 1900. This vast army is only now en-



tering college, for in an increasingly large proportion will they enter college under the system now developing when secondary education means preparation for college. The discussion of the recent past is at an end and public opinion has settled to the conviction that old and tried courses are the best. We are not so much surprised as gratified to note that the increase in the number of students studying Latin is 174 per cent. in eight years, or more than double the general increase, while Greek more than maintains itself by an increase of 94 per cent. This advance is national, but is most marked in the middle West. You are, therefore, not only inaugurated to-day as President of a University, but commissioned as a general of a great army to be trained and disciplined and sent forth in valor and faith to victory for righteousness.

For this mighty work we pledge to you the loyalty of Wooster's sons and daughters doing valiant service in every worthy vocation and in every clime throughout the broad world. To-day their best wishes are converging and centering upon you from North and South, from East and West, from every continent of the globe and from the islands of the sea. To-day your name is hopefully spoken from the Judge's bench, in the lawyer's office, by the physician on his round of mercy, by the minister in his study and through his parish, in counting room, in the schools and colleges, and in the busy mill. From many a home to-day ascends the prayer for our Alma Mater and for *you*. With our voice we fervently bid you God speed.



## Address by Mr. George A. Custer, '00,

In Behalf of the Faculty.

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Mr. President:—The students of Wooster unite in one unanimous voice to welcome our President. It remains to emphasize in words a welcome which has already been suggested. A well founded respect for the presidential office and admiration for our past Presidents gives us confidence in welcoming our new executive. Our devotion to the world of letters gives a high place in our estimation to the one who comes to lead us in our search for truth. The same enthusiasm which gives vitality to the scholar vents itself in demonstrations of loyalty. The purpose in the student's life gives an impetus to our expressions of devotion. We are true to our ideals, true to our duty, and true to our inclinations when we extend to you the warmest welcome. The sincerity of our welcome is not un-mixed with pride in the past history of Wooster and admiration for our past leaders. That splendid record of steady progress from the beginning of our University's career has elicited our most ardent sympathy. We have seen the children of our Alma Mater exert a sensible influence on politics, on literature, on religion. We have judged Wooster by her products, and by the men who have shaped her policies. The men who have guided her destinies until now have set a high standard for our judgment; they have made us severe, though just, in our requirements of an executive. We have been told of our first President, we have seen and heard our second, and we know our third—know him so well that we have rejoiced to feel the influence of his character and have sought to approximate his standards. We have seen the power of directed purpose; we have met the keen intellect which inspired us and the broad scholarship which made us humble but ambitious. It is one of the chief sources of our joy to-day that we retain the old friend while we welcome the new.

The community in which we live is unique. It is a busy world. We are all intent upon a definite work. This is a period of life set aside for a special purpose. We are all learners. Our welcome has a character of its own. It is the students' welcome. This is the great commonwealth of letters. Each member toils on his own account, and looks with discriminating eyes upon actions and systems of thought and manifestations of nature with the purpose of acquiring char-



acter for the future. The data upon which we build are open to every investigator. This is a commonwealth. The only supremacy is that of desert; the only leadership is that of merit. You have come to be our leader. We accept a leader as we accept a newly discovered truth, and find an equivalent amount of pleasure in the acquisition. We welcome the one who will guide our general course toward our object, and make possible the acquiring of new treasures, and are filled with the same pleasure we feel when we are conscious of growth in the intellectual life. We extend to you the students' welcome.

Our welcome to you shall take on a more definite form than mere expressions of pleasure. Our feeling is deeper than pleasure; it is active, aggressive, helpful. We have been under your guidance for a number of weeks. We have been careful to watch your manner of dealing with problems; we have observed your administrative methods. The orderly and progressive way in which the beginning has been made has commended itself to our judgment. A system which satisfies our own desires for order and good government meets with our approval. These things enable us to state our position toward you in no hesitating terms. Our opinion is well established; it has been formed after careful observation and mature thought. We are here to state the ground upon which we stand as a unit, the position we have taken toward the administration. You told us once that you were on our side. We are on your side. You may depend on us to stand by you. You may henceforth consider us your avowed friends. Let the compact of friendship be hereby signed and sealed, and it is our determination that our obligations may be sacredly kept.

Our purpose in being here is, accordingly, manifest. Our loyalty to all college officers and to all college enterprises cannot be doubted when you reflect that we are here with a definite aim. It was our wisdom which made us care for learning; it was our good judgment which made us choose Wooster for our Alma Mater; it is the strength of our purpose which keeps us in the company of scholars. So you may justly infer that our pledge of loyalty is based on our wisdom, our good judgment and our strength of purpose. We have the same desire for good administration as yourself. We take the same pride in the excellence of your plans. We feel the same anxiety for the welfare of Wooster. A part of the responsibility has been placed on our shoulders. We feel the same regrets as yourself when one of our number forgets his obligations. When we see the Wooster man or woman succeed, or see our University honored, we also take part of the pleasure and part of the credit to ourselves. We feel that we are an essential part of this great organism, a living part which can feel the



impulse of every aspiration and share every emotion which affects the organic life.

Thus we have stated our attitude. A view toward the past exhibits the gradual evolution of an institution whose continued success is a certainty. The man who knelt under yonder trees and prayed that God would erect upon that spot a Christian college laid the first firm foundation upon which devoted men have built in lives of usefulness; and the University of Wooster may depend on the present students and the future Alumni to represent her in the world and keep her near their hearts. Mr. President, I extend my hand to welcome you in behalf of the students of Wooster University.



## Address by President Edward Dwight Eaton, In Behalf of Other Institutions of Learning.

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President Edward Dwight Eaton, of Beloit College, conveyed the greetings of other institutions of learning. After referring to the privileges and responsibilities of the brotherhood of colleges, he spoke as follows:

It is a more personal relation which is uppermost in my thoughts to-day. The new President of Wooster University is a gift of Beloit to the great educational work centering here, a gift which costs us dear, yet which we make with hearts full of enthusiasm and good-will.

Few men have ever stood in closer relations to each other than have President Holden and I during the past ten years. Never was there a more loyal and untiring co-worker than he has been. I know his singleness of aim, his indomitable energy, his Christian faith, his courage passing at times into a fine audacity, his whole-hearted friendships, his quick and practical sympathy with young people in their struggle to gain an education and to realize their higher ideals.

I know, too, his devotion to the Presbyterian Church and his place in her counsels; and while it has cost a struggle to be willing to give him up, I rejoice with him in the wide field of usefulness for which he has unconsciously been in providential training during these ten years, and rejoice with you in his acceptance of your call. After all, our work is so truly one, that we shall feel that we are present in his activities here as a part of our own God-given work, and the success attained by him here will hearten and stimulate us in our activities in the common cause.

When your new President and I have heretofore participated in college occasions, it has often been the case that we have had something in reserve to heighten the interest of the day. He has to-day contributed his share of the unexpected, in the splendid announcements of gifts, which could hardly have caused me greater satisfaction had they been gifts to Beloit.

I, too, have come with a slight contribution to the unexpected upon your program. I have been authorized by the Board of Trustees of Beloit College, as an expression of their confidence in President Holden and their affection for him, as well as an expression of their fraternal interest in this Uni-



versity and its new administration, to confer upon President Louis Edward Holden the degree of Doctor of Divinity. This I do with peculiar joy, and with confidence that Dr. Holden will be loyal to the great truths of the Christian faith, earnest in the endeavor to apply them to the needs of our own time, and untiring in embodying them in permanent Christian institutions.

Our affections and our prayers are with you, my dear friend, in the responsibilities upon which you formally enter to-day. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up His countenance upon you and give you peace!



## Address by Prof. Henry G. Smith, D. D.,

### In Behalf of the Theological Seminaries.

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The Theological Seminaries would add a cordial strain of congratulation to this general chorus of Thanksgiving. The days of Wooster's widowhood are ended, she is laying aside her sombre garments, and to-day in the fields and streets, Wooster is putting on the beautiful snow-white apparel of joy.

Along with the general and obvious reasons for congratulation on this occasion, the Theological Seminaries have special cause for expressing their deep satisfaction at this time. In no clannish or selfish spirit, the Seminaries would express their approbation of the course of the Trustees of Wooster in choosing for the position of President one who, in his profession and chosen career, worthily represents the Theological Institutions of our land. Some of our older colleges in the East, and most of our State colleges, are choosing for their executives representatives of the secular pursuits. There is much that can be said in defense of this course in view of the strenuous conditions of our American competitive educational system. The President must, perforce, be the active business manager of his institution. His "chair" must be the office chair; his department, that of the science and art of begging, booming and building. He is no longer the dignified exponent of the contemplative life. He is the man with the subscription list, the hero with the loud-sounding megaphone, echoing far and wide, the claims and needs, the credit or the debts of his institution.

These matters require business qualifications, but Wooster, not unmindful of these practical questions, is, after all, drawing an object lesson showing that vital, virile, Christian character is the paramount need in a Christian College.

The Seminaries, moreover, feel a deep and immediate concern in the well-being of our Christian and Denominational Colleges, and the motive for this concern is no less than the fundamental instinct of self-preservation. The question of the future well-being and even of the being of the Theological Seminary is included in the problem of the Christian College. You may exist independently of us; we are necessarily dependent on you. The religious influences of the college determine the size of the delegation to the Seminary. It is the world-outlook, the philosophical view-point acquired in the



college class room, that predetermines our thoughtful, altruistic, religious students, either toward the profession of the Christian ministry or away from our Theological halls.

The serious challenge is thrown down that our colleges are dealing more honestly with men's minds than with their souls. This challenge deserves deep and prayerful consideration. Many of these religious soul-questions will be settled or unsettled by the philosophical and ethical teachings in the college. How can a philosophy deal honestly with souls if it teach a "psychology without a soul?" How can college training arouse the conscience if it teaches an ethics without a Duty or a Mandate? Or how can the student-heart be roused to seek God when the student-mind is taught that it can gain no valid knowledge of God?

We rejoice in the fact that Wooster, in the traditions of her illustrious past, and in the eager hopes of her bright present, is and ever has been, honest with souls as well as with minds; loyal to Truth and to Him who is the Truth, and courageously claiming that highest scholarship is in no wise inconsistent with humblest discipleship.

The seminaries, therefore, would speak forth their hearty "God-speed" to President Holden. Your success augurs well for our success. Your problems are our problems, and, as has been indicated, we are willing, in all generosity, to hand over to you the solution of many of our most difficult problems.

Finally, if I may be so bold as to offer a very simple personal suggestion—be faultless. Be faultless, if for no other or higher motive than your own personal comfort and convenience. For, in the fierce light that beats about a President's chair, errors will be keenly scanned, not only by unfriendly eyes, but by many also who will be exacting in their demands through their deep interest in yourself and in this noble institution.

With every sign auspicious, this great work is entrusted to your hands amid the evidences of a cordial and unanimous spirit. Be faultless, and at the end you may be found blameless.



## Address by Rev. E. Trumbull Lee, D. D.,

In Behalf of the Synod of Ohio.

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Mr. President:—I am here to-day on behalf of the Synod of Ohio to welcome Louis E. Holden to the Presidency of this institution. This appointment to me is a high privilege, and it affords me genuine pleasure. I desire at this time to emphasize the need of Christian education. This need is not a dream, because the defects of secular education are not a dream. And Christian educators have come to a parting of the ways with secular educators. Unless I mistake entirely the signs of the times, the struggle to maintain the proposition that any system of education is defective which omits attention to the spiritual nature of man, is both critical and strenuous.

We maintain that Christian religious thought must be vitally articulated with all parts of a true educational system. This can be accomplished by means of schools not dominated by secular influences, but controlled by the church. We need such institutions as Wooster, for:

(1st) We can appoint chapel prayers in which the Word of God and the voice of Christian prayer shall be heard, and we can require attendance.

In many schools under secular management these salutary exercises have been omitted, or else let down in tone. In a Christian school this would be impossible. We need the stimulus of chapel worship. The Faculty and the student-body need to be brought close together in the harmonies of prayer, Scripture-reading and Christian song.

(2nd) We can employ Christian teachers, and insist that only such teachers shall be employed.

This employment cannot be insisted on under any secular system.

(3rd) We can arrange the curriculum so as to provide for a study of the Bible and the Christian Evidences side by side with chemistry, astronomy and other necessary branches of learning.

(4th) We can use all lawful endeavors calculated to influence students to become disciples of Christ.

(5th) We can turn the attention of many of the brightest minds to the Christian ministry.

(6th) We can discharge any teacher whose views become



obnoxious to the great denominational consensus" of faith.  
(7th) We can make the college articulate perfectly with the Christian home.

This is most important. A student who is taught either by precept or example to unlearn the wholesome religious lessons learned at home, or to regard them as out of date, and as not indicative of a strong mind, is a student in grave peril. The intellectual pride of agnostic professors is a detriment to the balanced development of the youthful mind, and is a positive danger from which Christian schools alone are calculated to deliver. The instruction at home, and the instruction in college need to be in perfect harmony.

(8th) We can supply deficiencies of moral instruction that inhere in the secular system as now managed. We are able to give the Bible its true place as the fountain and source of wholesome moral training.

#### THE CLIMAX DESIRED.

What is the educational climax? Is it merely to sharpen the intellect to produce a brighter mind? By so doing other nations have gone the way to death, and men of criminal instinct have become all the better endowed to conceive and execute schemes of daring rascality. Many of the most startling crimes in later years have been committed by educated men. No. The educational climax is to educate the conscience and will. These faculties can not be safely left to work out their own salvation. They need as definite and vigorous training as does the intellect. Conscience and will must be influenced by a law, or standard of right, in order to be correct in conviction and decision. This law or standard is found in the Word of God alone.

What we are after is a deeply rooted religious conviction. This conditions true moral culture, and crowns it with normal moral action. But what we are after is precisely what secular schools can not, or do not, give us, and what Christian schools are able and willing to give, and do give.

#### THE BIBLE'S PLACE.

Where is the Bible in the curriculum of the secular school? If it be there to-day because of some God-fearing President or Faculty, its continuance is not guaranteed. If Christian men and influences are there, they are not guaranteed to remain. There is no religion in the corporate creator of the secular school, namely, the Legislature. And can the thing formed differ in spirit from its maker, or say to its creator, "Why hast thou made me thus?"

The schools for which I plead are maintained by private benevolence, and are cared for without cost to the State. But secular schools are becoming more of a financial burden each



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The schools for which I plead are maintained by private benevolence, and are cared for without cost to the State. But secular schools are becoming more of a financial burden each



year. They not only receive their share of the taxes, but in the last few years have been securing from Legislatures various appropriations that in their aggregate amount to an enormous sum of money. It is our duty to show the people of this country that for advanced and well rounded education, our Christian schools have better facilities, are freer in their governing policy, and cost far less than secular institutions.

#### OUR NATIONAL SALVATION.

Finally:—The Church caring for her children, careful of their culture, strange to all alien forms of education that shut out of view her altars, her ordinances, and the hope and inspiration of her gospel; the Church providing institutions with sufficient equipment, and competent Christian instructors, is the Church of the Firstborn, is the permanent factor of an imperishable civilization that underlies all our progressive steps into the future already dawning upon the world with latter-day glory, just as underneath the Roman Empire which suffered the vicissitudes of change and passed away; underneath the moving panorama of royal courts chasing each other across the stage, and that were seen no more; underneath the shifting pageantry of a brilliant but godless civilization that finally covered itself in oblivion, there was the persistent and persuasive influence of the ordinances and institutions of the Christian religion that remained as immovable as Gibraltar amid the wreck of empires, and the shattered ideals of regnant civilization.

We are told that when Thorwaldsen, the Danish sculptor, returned to his native land with those rare works of art that made his name immortal, the servants, in unpacking the peerless marbles, threw the straw that enwapt the statuary all around them. Rare seeds were in that straw, and soon flowers from the gardens of Rome were blooming amid the strange surroundings of Copenhagen. So the Church of Christ, pursuing her noble purpose of saving her youth, chiseling magnificent results in vast buildings, endowing great institutions, and wrapping all about with her prayers and Christian influences, is continually scattering seeds that grow rare flowers of manly and womanly beauty of character, rich with the perfume of noble consecration, and as abiding as the Rose of Sharon, or the Lily of the Valley in Immanuel's Land.



## Address by Mr. Jacob Frick,

In Behalf of the Citizens of Wooster.

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President Holden:—In behalf of the citizens of Wooster I have been requested by the kindness of the Trustees of Wooster University to speak a word of welcome to you to-day. It certainly affords me great pleasure, personally, to welcome you to our pleasant city and to offer you its hand of fellowship and greeting on this splendid occasion. We are all pleased with your coming; and, I believe, I speak the sentiment of all our citizens when I say that they will come to your help and hold up your hands in the management of the institution. This assembly of our citizens speaks for itself a most hearty welcome.

We welcome you because you are a very important addition to our population. Comparatively few communities are honored with such able and distinguished persons as grace our city-learned college presidents and professors; and, to have them share the responsibilities in dealing with the many problems it is truly a rare advantage to us.

The quality of a community is determined by the quality of the individuals composing it. The more educated, refined and cultured the individuals, the higher the type of citizenship. We are happy over the character which the University has given to our city, and we are well assured that this high character will be maintained.

We welcome you to our city as a representative of the vigorous young blood which figures so prominently in the great enterprises of America. To prosecute any business successfully in these stirring, feverish times, requires the most intense activity both mental and physical. Every person and every thing seem to be in a hurry now. The times of plodding leisure have passed. Once it was said: "What we cannot do to-day we will do to-morrow." Now everything must be done to-day and by lightning if necessary. This is true in the business of to-day and in the educational institutions of our country there is a lively stirring and "shaking of the dry bones." Competition among them has become intense. There is hurry and busy solicitation of students, endowment, able professors and capable managers. This is especially true of the denominational school which has to compete with state insti-



tions that have the most complete equipment and no lack of money.

The welfare of this University and that of our town are identical. People away from this place who have become acquainted with the institution call it Wooster. While, of course, this is not true, yet it shows the place which the school holds in the minds of many.

It is true to say that this University is the distinguishing mark of our city. It is that which helps to make us what we are. To this great work of maintaining our school and city in prosperity and honor we welcome you with the full vigor of your young manhood, pledging you also our sympathy and co-operation.

This institution by its able management and the influence of its splendid men has won its way into our hearts. To welcome you to it, therefore, is to give you a very high place in our hearts. This we do clearly recognizing your eminent fitness.

We welcome you also as a preacher of righteousness, and anticipate with pleasure your wholesome influence in co-operating with the ministers of our city for the welfare of all the people.

We welcome you to our friendship, to our homes, to the social enjoyments, to the business places and privileges, to the fellowship of our many able professional men,—to all the privileges that Wooster can afford.

We welcome you most cordially with the hope that the greatest possible degree of success may reward your labors, and that you and your good wife may be happy among us. We welcome you.



## Inaugural Banquet.

### Toasts.

TOASTMASTER, Prof. Frank B. Pearson, '85, Columbus  
 "He doth, indeed, show some sparks that are like wit."  
 —Shakespeare.

BRIDAL CHORUS FROM "THE ROSE MAIDEN," - Cowen  
 College Choristers.

THE CHICAGO ALUMNI, Wm. H. McSurely, '86, Chicago, Ill.  
 "What may be told to the understanding mind."  
 —Coleridge.

THE ALUMNI TRUSTEES, Charles Krichbaum, '83, Canton  
 "In care they live and must for many care,  
 And such the best and greatest ever are."  
 —Brooks.

VOCAL SOLO— { 1. "Thy Beaming Eyes," - McDowell  
 { 2. "The Rosary," - Nevin  
 Mrs. C. A. McDonald.

THE ALUMNI, Prof. H. B. Work, '93, Wheeling, W. Va.  
 "My whole heart rises up to bless  
 Your name in pride and thankfulness."  
 —R. Browning.

THE ALUMNÆ, - Miss Mary O. Eddy, '98, Perrysville  
 "A lady with a Lamp shall stand  
 In the great history of the land,  
 A noble type of good,  
 Heroic womanhood."  
 —Longfellow.

LOOKING FORWARD, - - Prof. W. Z. Bennett  
 "Making all futures fruits of all the pasts."  
 —Edwin Arnold.]

VIOLIN SOLO—"Prize Song, Meistersinger," Wagner-Wilhem;  
 Miss Caroline H. Harter.

OHIO COLLEGES, Pres. Chas. F. Thwing, Western Reserve U  
 "The present is the living sum total of the whole past."  
 —Carlyle.

COLLEGE AND CHURCH, - - -  
 - Rev. R. V. Hunter, D. D., '77, Indianapolis, Ind.  
 "CHRISTO ET LITERIS."—Wooster's Motto.

BOLD TURPIN, - - - Dr. Bridge  
 "Words by Saml Weller in Pickwick Papers. 1836"

COLLEGE CHORISTERS.



## Response by William H. McSurely.

"The Chicago Alumni."

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Mr. Toastmaster and Friends:—In the usual Chicago style I have been contributing such large and munificent amount of vocal work to the interest and enthusiasm of the day, that I doubt if I have sufficient voice remaining with which to make myself heard. I suppose, however, that you will hardly expect very much from me, for doubtless you are prepared by that beautiful and excellently sung "Bridal Chorus" to have appear a modest, blushing and backward Chicago lawyer. Those of you, who will remember that not so very long ago I attempted to run for an office in connection with the University, will notice that this is not the first time in which I have come right next to Pearson. Perhaps it is hardly proper to say that I *ran* for the office of trustee; I simply *ambled*, Judge McClarran and Pearson did the running, and I think that one reason they ran so well and so fast was that they knew McSurely was right behind them. But I see a more fitting meaning in the arrangement of the opening of this programme, for in recalling the city from which our toastmaster hails, I see another Columbus introducing to the rulers of the Old World a new world, in which it appears that the first place is given to the "Chicago Alumni." I presume, however, that your Committee was impressed with the situation in the same manner as was my old friend the lake captain, who on a recent occasion during considerable excitement and storm gave orders to the crew to let go the anchor, but the crew on rushing forward to do this found that there was no rope attached to the anchor and cried, "There is no string tied to it," but the captain after a moment's reflection cried back, "Let it go anyhow. It may do *some* good." I suppose your Committee, in spite of the excitement and protest of some, decided to let me go on any way, even if there was no string attachment.

The Chicago Alumni! Right here let me say that as a matter of fact the Chicago Alumni do not differ from any other body of alumni, but as the Committee has seen fit to divide the Wooster Alumni on the programme of the evening into two classes, the first class being the "Chicago Alumni," and the second class being "the others," I shall attempt, difficult as it is, to give a representation of the conventional, bold,



and blatant Chicago man, and shall endeavor to speak of those things for which he is supposed to be peculiarly reputable or otherwise.

For the benefit of those of you who have forgotten it, I would say that Chicago is situated on the southwest shores of Lake Michigan; that it is a city with miles of muddy streets, unspeakable alleys, and magnificent boulevards; that it is filled with crowded and cramped hovels, giant office buildings, beautiful palaces, and stately cathedrals; that within its confines two million of people live and struggle, strive, scheme, prey and pray, aspire, hope and die. It is a city filled with shame and dishonor, nobility and honor. A city where the stream of individual life seems to be absolutely lost in inextricable confusion, and where the larger currents of humanity meet and clash, and grapple and battle for the mastery. It is like a gigantic caldron, from whose murky depths we to-day see rising things noble and good, where to-morrow we see only things satanic. It is at the same time the admiration and apprehension of the world.

Now, when you take a young man from the interior college or the small town and drop him into that Maelstrom, what becomes of him? Alas! for the number that are overwhelmed and go down unhonored and unsung. But take the Wooster Alumnus with Wooster grit and grace, with a fair degree of brains, with a good jaw and a wholesome heart, and what of him? True it is that at first the billows beat over him with such terrific power, that he seems almost lost. But the good jaw takes on a firmer set, and he struggles nobly on until on some glad day, as he is swinging through the streets, he feels the thrill of consciousness that he has caught the Chicago stride. He feels the joy of knowing that he is part and parcel of this great city, and that it has become part of him. He shares in the ambition of its nobler life, and is inspired to the full in knowing that he is a Chicago man.

Now it follows naturally that, having mastered this great problem he feels able to run everything else. He immediately begins to look around for something in which he can have his say—in the language of the poet, "He is looking for trouble." Now strange and audacious as it may seem, when he has found something that is especially near and dear to him, something to which he feels he owes perhaps all of the good that is in him, something like this dear old college,—I say, surprising as it is, he will speak out and have his say about it. Of course, he does not do this in a very comfortable manner. He has a boastful, belligerent pride about him that, when the mood is on him, impels him to such an outburst that no such light artillery as the canons of good taste can stop him. He may even become disrespectful and impudent, and in such a



mood even his dearest and best friends would enjoy giving him a good strong dose of ethel oxide. I suppose that would keep even a Chicago man quiet if they made it strong enough. Yes, our friends tell us that with all our faults, they best love us *still*. Pity it is that we are not more often that way. But I have a notion of my own that perhaps after all it is better that we should say something in an unhappy and uncomfortable way, than that we should say nothing, think nothing and feel nothing for Wooster. I do not believe that any enterprise can flourish where its adherents are reduced to insensibility, either by soporifics or a club. Gentlemen, we speak our minds impulsively and too freely it may be, but it is because what we say has to do with a thing which we love dearly and strongly.

But there is another and to me more profound reason why we are so assertive for our Alma Mater. Most of us came to Wooster from the farm or the small town, and here for the first time we came in contact with that gentle refinement, which here has had its home; here we met some of the best men and women we ever knew; here we met and knew the queenly Miss Annie Irish, and those great men Dr. Black and Prof. Karl Merz; here we met those, who by their solicitous interest and kindly offices enshrined themselves in our inmost hearts as a perpetual inspiration to nobler things; here we made those friendships which are the dearest things of life; and here some of us were won from an indifferent and careless destiny to try to follow the footsteps of the divine Master. And amid the clamor and clangor of our stressful life we had no more helpful cheer, and amid its sadnesses no more soothing touch, than that which came from the ones here we learned to love.

Here was inwrought in us the very elements of character. Here we developed the will, and the faith, and the ability to do and dare. Here we acquired a balance and a ballast that gave us strength to survive the storm. Wooster, yes, the *best* that Wooster is and means became part of our best life and our best endeavor. Wooster was incorporated in us and belonged to us as truly as our affections and our souls were our own. In other words, we own something in Wooster. We have a property right in this University. Whatever makes for its welfare means good for us. Whatever makes for its adversity means harm to us. Therefore, we are by self-interest and in honor, bound to look after our own. Whatever injures our property right we must oppose. Whatever enhances it we must support. This property right, most influential, and most precious and dear, demands our thought, our affection, our energy, and if need be our aggressiveness. It is something we cannot lose; something that cannot be taken from us. It is ours through life and even after life, and synods, and trustees, and faculties,



and presidents may come and they may go, but my property right in Wooster goes on, yes, forever.

I hesitate to say what I am now about to say, but I speak only for myself and as representing no others, when I say that I earnestly hope that I shall never see the day, yes, I shall earnestly work that I may never see the day, when my property right in Wooster is controlled by any board or organization, in which I have no duly elected representative.

And now to give tone and color to our Chicago boastfulness I wish to say to the new President and the new Administration, that you cannot get along without us. Sir, we come from a city where men are moulded by the pressure of events. Where the incessant urgency of life, each day adding to the task of yesterday and adding a little to the strength of yesterday, is producing a race of men fit for responsibilities and the larger ambitions for the future. We see things large. We hear the voices of to-morrow. We taste in hope the flavor of success and feel in our veins the pulses of a nation. We believe that Wooster needs that kind of spirit. That is the extravagance, yes, the madness, that will work miracles here.

On the other hand, we need you. We need you, because you have in your charge something that is vitally important to us, something that is part of us, and if impaired by you works injury to us. But we sincerely believe that our property rights in Wooster will be preserved and even increased in value by you. We believe and trust in you for this, and so we pledge you our hearty, most loyal and energetic support. We believe that you wish this, and we assure you most heartily and affectionately that it is yours to the utmost.

And to you members of the Faculty and Trustees, especially to you who from the serener walks of life have gained a gentle dignity and culture which we know well we do not possess, we would say let us work together for Wooster. With our rough and uncouth energy and your dignified and gentle wisdom, together we shall be a mighty force for the future. I remember that in the building of the olden temple the builders used large, rough granite columns, but at their top the skilled artisan chiselled beautiful foliage, so that with crude strength crowned with beauty, together they upheld the temple. And so here, with our crude and uncouth strength crowned by the beauty of your gracious dignity, together we shall uphold the temple, builded to the glory of God, that it may never fall.



## Response by Charles Krichbaum.

“The Alumni Trustees.”

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Mr. Toastmaster and Dear Friends of Wooster and of Alma Mater:—You seem to forget that I have said all I know to you very many times heretofore, and that I must, of necessity, be only a repetition of my former self to-night. It is not mine to complain, however, for am I not again afforded the deep and sincere pleasure of thanking you and adding my mite to your enthusiasm on this most memorable occasion? Wondrous glad am I to be here! Something unusual must have happened here, for I have never in my life seen such a gathering of the beauty and chivalry of Wooster! Oh staid old Wooster, how young and fresh and blooming you do look in your full dress—in your holiday attire. Permit me to say it is a very becoming dress. Now I know for the first time, what President McKinley means by his “benevolent assimilation” policy. For dear Wooster’s sake let us have much of it henceforth. Ah, Billy McSurely (Billy is the affectionate for William) your speech has touched my local patriotism. You from Chicago? Well! I am from the center of the universe, the place where they make Presidents, Secretaries of War, Peace Commissioners, Consuls and U. S. Judges. Clearly, Chicago isn’t in it with Canton, and just for to-night, neither is Chicago or Canton in it with Wooster. Now I love Canton, but in some extraordinary and peculiar respect I like Wooster better. They make more fuss over me here in Wooster, than they do over there in Canton.

Seriously, ladies and gentlemen, I do not like the subject assigned me—“The Alumni Trustees.” For am I not one of them? And being a modest man, I never like to talk about myself. Moreover, I ought not to talk about so serious a subject as myself, for I take it the intellectual pabulum of this day’s exercises has been so strong and so nourishing that doubtless your appetites are only whetted for something of effervescent character, and so I turn naturally to that salubrious zone of thought into which Billy McSurely has led us. Billy has told you, and truly, that this college could not get along without its alumni. So say we all—particularly the alumni. But I do not think this University wants to get along without its alumni. Truly it could not if it would, and surely it would not if it could.



But now on behalf of all the alumni associations of Wooster, I want to say to the Trustees, the Faculty and the Synod of Ohio, that we, the alumni, appreciate the representation you were good enough to give us in the administration of the affairs of this University. It is commendable because it is the natural, the reasonable, the expedient, the right thing to do. Why, representation is of the very essence of democratic and republican institutions. Then it is the natural thing for a great and influential branch of Calvinistic Christianity to give representation to its loyal children. "John Calvin," says Mr. Fiske, "was the constitutional lawyer of the reformation; that the promulgation of his theology was one of the longest steps mankind has taken towards personal freedom." And so I speak advisedly when I say that the followers of Calvin have been the pioneers of civil and religious liberty of the world, and through them has come the highest type of civil government hitherto. And thus I say again, it is the natural, the logical thing for a great Presbyterian body to give us representation in the management of its beloved college. Moreover, we are the children of this University. We claim the rights of the child in the family. On behalf of the alumni, therefore, and as one of their Trustees, I desire to say, that we accept this trust with the affectionate regard of children who are interested in the prosperity and the peace of a great and holy family. Your conduct in giving us representation is the fruit, I believe, of that constant and persistent emphasis in the Presbyterian Church of the Fatherhood of God, and the Brotherhood of man. We have accepted the trust you have conferred upon us in the affectionate belief that your love for the University and the cause it represents dictated the action, and we believe that you are magnanimous enough and generous enough to concede that we have rights and interests here which are inviolable and sacred as sacred as can be. We are the children of your intellectual household. We are of the intellectual and moral and religious fiber of your very body. What is this University? Not the Faculty alone, not the Trustees alone, not the Synod of Ohio alone, not the magnificent workshop and the abode of comfort upon yonder hill. Not all these, but all these plus the young men and women whom you have educated, and whom you are about to educate here. The whole is greater than any of its parts. It cannot be said that the young men and women who come here, are all crude raw material, without individual force and influence. Here gather annually the very best young men and women from the very best Christian families of the State of Ohio. Many of them with a thousand years of education behind them, and the blood of martyrs flowing in their veins. Can it be said that these products of the Christian family, fresh from clean and wholesome environments, contribute nothing



of value and force to this University; that they bring with them no refinement, no culture, no seeds of inestimable value and abiding power for good? Brother McSurely spoke advisedly when he alluded to his property right here in Wooster, and I say it is the glory of the Wooster alumni that they are held by this strong tie, by this firm grip. We have given, all of us, of our best manhood, of the beautiful and forceful idealization of youth of our highest and best aspirations to this institution. If I were to confess to the best thing which abides with me for my collegiate education, I should have to say, it was the mutual influence of my fellow-students. The very best young men and women of the very best families in Ohio and Pennsylvania, all going in the same divine direction, with the same aspirations and hopes, the same love of learning for four or five consecutive years, all of us, of course, fortified by superior direction, and sanctified by environments, was a condition and force that built and shaped our characters, and I had almost said, fixed our destiny. This is what Emerson meant when he said, "we send our boys to school, and the school boys educate him."

This is our claim of right. This is the basis of our love, our interest in this University. Our best influence, the clean aspirations of our young manhood and womanhood, our unbounded love for truth, and all that makes life dear, aggregated in a stimulating and healthful atmosphere in which vice and sloth could not breathe. This is the crown and glory of our college life, and I believe under God, the highest good that can come to any college. This priceless conservation of moral power, determines our attitude toward Wooster. Our influence, our life, parts of our very being are wound like golden threads through the fabric of this great Christian college. This, I believe sounds to some little extent the depths of our love for Wooster, as well as our claim of right to a share in her government, involving as it does, all the sacred friendships, old and beautiful, of teacher and fellow-student, the love of learning and the priceless treasure of exalted manly life. I am constrained to speak thus of our attitude and claims, not because we have been assailed, but if possible, to draw closer the bonds that bind us all indissolubly together, and to emphasize our appreciation of the part accorded us in the conduct of the affairs of this great Christian charity, this gift of God to humanity—open to our children and children's children—all because men have loved righteousness and hated iniquity.

And this brings me to the summit of the alumni's anxious hopes, the attainment of which is the work and aim of the Alumni Trustees. A thing, as we believe of more importance in any institution of learning than its endowment, its equipment of library, gymnasium, observatory or laboratory—I mean the



*spirit* of the college—the sanctified, joyous, energetic, manly, personal life and spirit of its student body. The spirit of Wooster! This is our supreme concern. We know what it has been in the past, and knowing this, we think we know what it ought to be in the future. Heaven forbid that it be jealous, narrow, critical, dogmatic, chafing under the rules of discipline, relentless, factional, intoxicated with the conceit of little learning. God grant that be deep, tender, loving, brave, magnanimous, rollicksome, cheerful, industrious, energetic, enthusiastic and reverential! When we embark in any enterprise, be it commercial, political or educational, the paramount question is, does it stand for the sacredness of man? Peculiarly true is this of a college. Emerson said fifty years ago, “the defect of our social life, our education, and even our religion, is that it does not hold man sacred.” This is the whole backbone of Edmund Burke’s political philosophy. No body or organization, church or synod can stand for higher things than the sacredness of man. What is the spirit inculcated here in this University? That is the paramount question. Does it stand for those things which make life worth living? Will the University continue to hold character and manhood and womanhood more sacred than wealth, or fame, or learning itself? Does it continue to inculcate and cultivate in those who come here, what Lowell has fitly called that “good taste, which is the conscience of the mind, and that conscience which is the good taste of the soul?” If the intellectual and moral machinery of this institution is such that those who come here, susceptible and plastic, shall grow up in an atmosphere that stands for backbone, courage for the right—

—“high-thought and amiable words,  
And Courtliness and the desire of fame,  
And love of truth, and all that makes a man”——

brave, tender, faithful, obeyers of duty, lovers of men, then on behalf of the alumni, I promise this institution our support and the support of our children, and our children’s children, forever and forever. Then God will lift up the light of His countenance anew upon us, and bless us and give us peace.

To be sure the University cannot well stand for the highest things unless it can furnish sacred, wholesome environment. Our library must be enlarged and classified that its riches may be accessible to all, that it may be the spring of a benign wisdom to all who hunger and thirst after learning. Then, too, I wish we might have the English Bible grandly taught as literature, that young men and women might become gradually and unconsciously religious, without thought of dogma or theology. These and many other things are needed to give



a rounding co-ordinating quality to the spirit of Wooster. But the alumni of Wooster are not rich in this world's goods. They cannot furnish the institution with the sinews of material equipment. For some considerable time to come we must look to other sources for that, but the alumni of Wooster University I pledge you, will do their part towards furnishing the materials of young manhood and womanhood out of which to make and perfect, the finest fruit earth holds up to its maker. "The beauty of the world, the paragon of animals."

And now in this high altitude of clear thought and sentiment, permit me to emphasize all that I have said, by repeating Lowell's winged and truth-white words, on the 250th Harvard Anniversary occasion:

"The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation of mankind."

Ladies and gentlemen, there is no test but this—for nation, college or individual. Every individual as well as every institution in which the personal equation is so dominant as in Wooster, have some moments more eminent than others. This is indeed an eminent day in Wooster's life, and an eminent moment in the lives of all of us here to-night. And now when our desires, aspirations and hopes are cleaner than they are wont to be, do we not all see the fair beginning of a time for Wooster? Happy the college when a new spirit is poured upon it, when its strong men dream dreams, and its young men see visions. Look, where

"Day faster and more fast  
O'er night's brim day boils at last.  
Boils pure gold o'er the cloud cups brim  
Where spurting and suppressed it lay.  
For not a frost flake touched the rim,  
Of yonder gap in the solid gray  
Of the eastern cloud an hour away;  
But forth one wavelet, then another rolled,  
Till the whole sunrise not to be suppressed  
Rose reddened and its seething breast,  
Flickered in bounds grew gold  
Then overflow'd the world."

This is the vision, the dream, the picture of Wooster, as it lies in our hearts and hopes to-night. God bless us, and God bless Wooster most of all. Peace be within her walls, and prosperity within her palaces.



## Response by Prof. H. B. Work, '93.

"The Alumni."

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Mr. Toastmaster, Ladies and Gentlemen:—My subject to-night is a collective one. The Alumni form a large and annually increasing body of men. I am obliged to say *men*, for, as you have doubtless observed, I am precluded from speaking of the ladies in my remarks. Not because I am by any means a misogynist, but that their merits and their glories are to be set forth by one of their own sex. I suppose that it had been learned by the Committee's own experience how futile it is for a married man to treat them as subjects. In the phrase of Kipling, "theirs is another story."

My Kingdom to-night, therefore, is the Kingdom of man; and my subjects are enumerated and classified, *seriatim*, in that interesting part of the College catalogue known as the *Triennial*.

They may be found enumerated there, but they are found everywhere. Geographically, like their native land, they are bounded only by conditions. Like the present national administration, wheresoever the sole of their foot treads, if it pleases them, they take possession. They have crossed the seas and scattered to the four quarters of the globe. If I were to attempt to summon them home for this occasion, I should have to compass the earth in its parallels and in its meridians. Asia, Africa, Europe, North and South America, and the islands of the ocean know them and their work.

They are all things to all men that they may do good everywhere. They smoke their meerschaums in the dominion of the Kaiser; they read the record of a hoary antiquity in the inscriptions of the land of the Pharaohs; they tell the gospel story in what was once the empire of the great Cyrus; they halt not upon the borders of the provinces of the rajahs, and the great wall of China is no barrier to them, for they preach and teach the glorious evangel to the philosophic Hindoos and to the phlegmatic ancestral-worshippers of China. Some of our number tread the primrose vales of the "Sunrise Kingdom," while the "Hermit Nation" holds at least one. Gather them all together and permit each to speak in the tongue of his chosen country and we should have a second Babel.

Collins and Peoples are away down yonder in the toe of Asia, the land of betelnut; while Kyle and Bickerstaph drink



the morning cup with the revolutionaries of Brazil. 'Tis not long since one could say Hawaii to the citizens of Honolulu. The frozen North claims one. No need is there for him to make search for any mystic Fountain of Perpetual Youth, for though he tarry "till the last trump" he'll still be Young. We are scattered far and wide—the sun is never from our sight, not but that we could trust "Old Sol" to turn up next morning at the proper time even if we did not keep such close watch upon him, but—well, it happens so.

The United States is full of us. An effort to tell you of the whereabouts of all, would prove as interesting perhaps as an extract from the *Postoffice Guide*. Some live east, and some live west; some live north, and some live south; and the remainder live where they are most needed—out yonder in Chicago.

And some are "fallen on sleep." For them the evening shadows gathered early o'er the way. The night came down, they sank to rest; the angel of Death put his seal upon their sleep, and his ministers gathered them home where their awakening was to holier scenes. And they are not for God has taken them.

But what are they doing, these subjects of mine? Taken collectively, I think I can say that they are doing everything that is honorable, but taken individually, they are doing one thing and doing it well. Pearson, who wants to know the ground plan of things, studies geography, hoping to find out what he's good for by analyzing the clay of which humanity is made. Hyslop, not quite content with what he knows of this world is trying to find Dr. Compton's *Tertium quid*, and establish a connection with the next one. Some, without his courage or boldness, are taking stock in both worlds, but holding preferred lines in this. Some are lawyers, and some judges; some are teachers, and some are *Professors*; some are preachers, and others will be; some are saints, and—"there are others." There are doctors among us whose patients have bled in body and purse. There are bankers, too, while Blackburn gets as near to this position as he can by sitting "over against the treasury" and accounting for what is put therein. The *elect* are trustees, and others hope the time may speedily come when their calling and election to the same honored body may be made sure. One Work's in Dayton, another in Wheeling, and the others work all they have a mind to. The Cummings of two we know, but the goings of most who can tell?

We are not partial to the professions, however. The trades are well represented. There are our Smiths, our Carpenters, our Millers, our Bakers, a Cook, a Porter or two and a Fisher. Some of us are men, while others are only the sons of men. There's Donald('s)son, and James('s)on, and John('s)son, and Mor-



ris('s)on, and Dick(ie)son. And then for color—well, "Motley is your only garb." We are White, and Black, Brown, Gray, and Green.

Out of our number could be formed a well stocked game preserve with our Lyons, our Deers, our Rabbits, our Lamm and our Crowe; while we should have to make a little lake in some corner of it for our Swans, our Herron and our Crabbe. Complete it by a deed of gift to our Kings, and then for sportsman's joy send into it our Hunter and our Savage. But here I leave off, for puns are odious, and the punster, let him be *anathema maranatha*.

The pride of any institution is in her students, and especially in her graduates. The reverence, affection, and love, which the graduate holds for his college or university has passed into historic phrase in the name *Alma Mater*—fostering, or benign, mother. Her glory is their glory, and their renown is hers. The shame of either is the shame of the other.

In the positions which her Alumni have taken in the world Wooster University has just cause for pride. It is her joy and her ground of exaltation that her graduates have proven their competency to fill to the highest satisfaction the positions to which they have been called. Her ministerial Alumni have had the honor to furnish presiding officers to the Synods of Ohio and Pennsylvania. Her ministerial sons stand in the pulpits of our churches and declare unto us what is the will of God concerning us as his inspired word reveals it; they plead effectually with the erring to turn from his way into the way of righteousness; and in faithful and solemn ministration before Almighty God they stand at the altars of our sanctuaries to break unto us the bread of life.

Her scholars are filling College and University positions in many schools of high rank, and that with great credit. In the secondary schools, as city Superintendents, as High School Principals, and as teachers they are putting the impress of their lives upon the great public school system. Their voices are heard with attention on the floors of our large educational associations, while their pens speak the words of wisdom and eloquence through the columns of our educational journals.

Her lawyers present themselves at the bar of justice to intercede with that blindfold goddess of the sword and the scales that right shall prevail in the transactions of men. Her judges sit upon the benches of our courts to hear the causes of the wronged and to wright them. Her physicians minister to the bruised and broken body of humanity. They alleviate the pain of the suffering, and make softer the couch of the departing. Her soldiers have offered themselves upon the field of battle, a sacrifice, if need be, upon the altar of an exalted patriotism.

She has her men of business, men who have taken hold of



the work of material production, and they are successful men. Some—a very few—have ventured a little way into the “darkened and devious” path of political life. Let us hope that they may go o’er it with a statesman’s tread.

But time would fail me to tell of all. They are in all the honorable occupations of men. I believe that I am but speaking the words of “soberness and truth,” when I say that they are men of God-given purposes in life. We know that their earnestness is not less than that of other men; nay more, we know that if it is not greater, and much greater, than the vast majority of men, either they did not catch the true spirit of their Alma Mater, or they have been untrue to that spirit. But the great majority of them have exalted righteousness, and their hands have been full of good works.

Such men as these are thy children, oh, Alma Mater! They are thy children, but they are men. Their voices are not the voices of feeble strength, but the full round tones of manhood’s power. Their judgments are not the judgments of ignorance or instability, but the judgments of men accustomed to weigh evidence, to seek for motives, to compare, to reflect. They are not unnatural offspring whose love is in any case turned to hate. Their yearning is toward you. They are bound up with you and in you, And though they may pay you the filial reverence due, and may suffer silently when your banner is borne in the shadow, yet is their suffering none the less real.

You could not afford to estrange them. Your course must be such as their judgments and their consciences will approve. It is impossible that they have at any time wished, or that they could wish to divert you into a path inconsistent with the great purpose for which you were founded. It is upon them that you must rely in some measure at least for financial support, in a much greater measure for moral support.

Due respect must, therefore, be had to the opinion of the Alumni. It is true that Wooster is a denominational school. That she is planted in this bower of beauty primarily for the purpose of strengthening and fostering the spirit and work of Presbyterianism in this state, and of educating young men and women in a school of strong religious influences and surroundings. But let us not narrow the work to be done. Let it be borne in mind that

“We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling,  
To be living is sublime.”

To prepare more thoroughly for living in this “grand and awful time,” is the work of schools. To prepare fully, therefore,



for this work, schools must face life at all possible points. Without disparagement of the ministry, allow me to say that they are not the only product of an institution. Christian men and women are needed in all the callings of life. The Christian business man, or lawyer, or physician, or teacher may be the one upon whom the brunt of the battle and the heat of the day may fall.

Next to preparing men to become citizens of the Kingdom of God, or of preparing those who shall teach men to become such, lies the great interest of preparing men for good citizenship in the political kingdoms of the earth. True, education should not aim, primarily, at making the minister, or the lawyer, or the doctor, or anything of the kind, but let it first make a man. A man four-square—a man of character, of power, of influence for good in the lives of his fellow men, whether he occupies the pulpit, or stands in the counting room, or wherever he be. I would have the work of my Alma Mater so widened and broadened that no matter whatsoever course a young man might choose he should feel that for his purposes that course is the equal, if not the superior, of any other.

I am not afraid of the new things in education. I am not afraid of the final outcome of all this running to and fro, and seeking after knowledge, though I do believe that much that is now boasted as knowledge is sheer nonsense—it may be knowledge but it is not truth. For myself, I heartily agree with that American humorist who said that he “would rather not know so many things as to know so many things that were not so.”

I do not conceive that there can be any antagonism between true scholarship and God. And true scholarship shall triumph as surely as “God stands within the shadow keeping watch above his own.”

Remain true to the early commandments and ideals but expand them and add to them, build better yet in days to come than in the days of the past, grand as that past is. We Alumni want you to grow in height and depth, in length and breadth, in strength and power, in work and worth.

So shall we be thy sons indeed,  
Thy stalwart sons, through changing years;  
Unchanged in loyal faith and love,  
Unfailing strength in song or tears.



## Response by Miss Mary O. Eddy, '98.

"The Alumnæ."

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"A lady with a lamp shall stand  
In the great history of the land,  
A noble type of good,  
Heroic womanhood."

The prophecy expressed in this sentiment has already been fulfilled. Our Alumnæ, like the wise virgins, have kept their lamps trimmed and burning; and the light which they have thrown upon a world of darkness has proven them to be eminently fitted for life's work; they are clever, clear-sighted, gentle of speech, kind of heart, generous,—in fact they are all we could ask them to be, they are Wooster girls! What an exhaustless theme! Not only the girls of recent classes, but a long line of cultured, useful women, at the very head of which stands Miss Emily Noyes of '74.

Plato, twenty-three centuries ago, said, "Woman is but a degeneration of man." But the years which have passed since the old philosopher made the assertion have proven that the "degeneration" is capable of marvelous possibilities, and dear old Wooster in less than three decades has made her efficiency felt by giving to the world her alumnæ.

Literature has been enriched by their contributions, and education in its highest sense, has been advanced by the earnest teachers selected from their ranks. The people of heathen lands have gratefully listened to their faithful instructions; and many suffering ones have been relieved through the skillful knowledge of those who are successful in the practice of medicine. Art has placed her ivy wreath upon the brow of some, and a number have been marked as eminent in the deep researches of Science.

And the Pulpit—well, they have not really preached, but many of these same Wooster girls have chosen to walk through life by the side of a sedate minister, and by some judicious, domestic wire pulling, known only to the initiated, they have learned to suggest texts and topics until "His Reverence" presents the sermon as they want it.

Some of our alumnæ are home-makers and house-keepers who find much of their work in the kitchen and dining room, over all of which hangs a sort of Wooster moral atmosphere. The intellectual standing of these calm, self-possessed toilers



is as evident in the kitchen as it formerly was in old Willard. They know that "ability without energy is the engine without steam;" so they have learned to "read Dante and peel squash" at the same time.

The world needs the light which our alumnae are holding aloft, and as long as the necessity exists, there is not one but feels a degree of responsibility for the continuance of this light.

"Who waits and sympathizes with the pettiest life,  
And loves all things, and reaches up to God  
With thanks and blessing—he alone is living."

It is their aim to present truth in its crystal purity, to advance soul culture, to develop the highest character growth possible—in short, they all believe in "extension," and so endeavor to make two blades of grass to grow where only one was seen.

Each one is loyal to her own President, whether he be Dr. Lord, Dr. Taylor, or our own Dr. Scovel; but not one is selfish in her loyalty, nor narrow in her devotion to her class. She cordially greets President Holden, and in the hand-clasp which she gives him is the unuttered pledge of faithfulness to our beloved University, its rules and its honored Chief Executive.

The girls of Wooster! Who does not love them? David Harum typifies mankind in general, and quaintly expresses their sentiment, when he replies to his sister's complaints by saying: "Wa'al but Polly, you don't know how interestin' you be!"



## Response by President Charles F. Thwing.

"Ohio Colleges."

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Mr. Toastmaster, Ladies and Gentlemen:—Ohio Colleges, like all Colleges, have abundant reason for congratulation; for within these last weeks not less than a dozen men have gone into presidencies of leading Colleges. \* \* \* But Ohio Colleges are still more able by reason of facts nearer them, for within these last weeks there have gone into presidencies of the Ohio State at Columbus that fine fellow whom we all love, and at Athens the scholarly McSurely, and in Cincinnati that noble fellow, and best of all the best one here to-day in all Wooster, Holden, and so, to-night, Ohio Colleges have reason to be very happy, and also I think College men themselves and the College presidents have reason to be very happy.

Ohio Colleges are very numerous, they are small, they are poor, they are rural and they are denominational. I asked the man, yesterday, who writes my speeches for me, to look up how many Colleges there were in Ohio. He said there were thirty five. He is wrong, there are forty-one.

But what is the advantage of the State having so many Colleges? It is this, that more boys and girls get an education. To increase the number of college men, many Colleges are useful. And, also Ohio Colleges are small, small in the number of their students. The average Ohio College does not exceed 100. What is the advantage of the small College? It is this, every man knows every other man, and the teacher knows every man.

Our Colleges are poor. I believe the average property of all is about fifteen million dollars. It is rather a large sum, but fifteen million divided among thirty-five or forty Colleges leaves a very small sum. Why, Harvard College has more than fifteen million dollars and the millions and hundreds of Chicago. What is the advantage of the poverty of a College? It is that it may get out of it as soon as possible.

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The Ohio College is usually in the country. The advantage of the College in the country is this, the men are thrown back upon themselves and upon their companions.

Also, the Ohio College is denominational. And what is the advantage of the denominational College? I need not repeat



the statement made by Dr. Lee, and that to me the chief advantage of the College of this character is this, that it represents the essentials of the Christian faith, and is able to impress these facts upon the community.

Ohio Colleges, how many are small, are poor, are rural, are denominational. I would that Ohio Colleges were ten rather than forty. That Ohio Colleges were rich rather than poor. That Ohio Colleges were large rather than small. That Ohio Colleges, at least in part, were in the borders of a great town; and the larger share of her Colleges were not denominational. But to-night we rejoice as Ohio Colleges, and upon good ground, of what and where and how we are, and after all for the one succinct reason. The Ohio Colleges to-night are most happy. The Ohio Colleges want no more smaller Colleges, no more poor Colleges, poor in purse, but the Ohio Colleges do want strong Colleges. And for Ohio Colleges of any worth rejoice when a College like Wooster is there to back them. Cincinnati, with its great University; Columbus, center of the State in education, and Cleveland with its Western Reserve. From every strong College there comes a hearty commend and a good will wish for this new man to make this College the strongest and the best, the noblest and the finest. A good College in this part of the State means a genuine and noble addition to the force of scholarship, of richness and of character. In Ohio and around are standing my authorities, for the men of the colleges I pledge this man my hand that we all rejoice in him and shall rejoice in his triumphs.



## Response by Rev. R. V. Hunter, D. D., '77.

### "The Church and College."

The Church is defined by the "Standard Dictionary" to be a body of Christians, with a distinct history, creed, government, and forms of worship—a denomination; for instance, the "Presbyterian Church." A College is a school for instruction in the liberal arts—as "Yale," and the "University of Wooster." The purpose of the Church is to bring men and women to a saving faith in Jesus Christ. It is to reach mankind, and to influence them Godward. In a proper consideration of the "Church and College," we would naturally inquire into their relationship. We may speak of them as a family, or a part of a family. The church may be likened to the parent, the college to one of the children. This family relationship begets certain obligations. First—It is the parent's duty to foster and protect his offspring. The church ought to protect and nurture the college and its interests. This it should do for its own sake, as well as that of the college and society. By so doing, it will perpetuate itself. This principle is both rational and historical. The denomination stands for the convictions of a body of Christian people. Schools have been maintained by the Church for many centuries for the purpose of educating leaders and teachers in the tenets of the Church. Lord McCauley has well said: "The Church has many times been compared to the Ark; but never was the resemblance more perfect, than during that evil time when she rode alone amidst darkness and tempest on the deluge, beneath which all the great works of power and wisdom lay entombed, bearing within her that feeble germ from which a second and more glorious civilization was to spring."

If this was true of the Church in the dark ages, how much truer it has been since the Reformation. But far back of the Reformation in Jewish history for more than two hundred years, the schools of the Prophets were maintained in Judah and Israel during their most prosperous times. These schools were located at Bethel, Gibeah, Gilgal, Jericho and Naioth. There are incidents on record in the Old Testament which indicate that some of the early schools in the Ohio Valley resembled those ancient schools of the Prophets. To say nothing of the school established by the Son of Man, there was one soon after his times, reminding us in some particulars, of our



theological seminaries, or the Moody School in Chicago;—I refer to the college established and maintained for two years at Ephesus by St. Paul.

He gathered a faculty about him composed of such men as the faithful Timothy, the modest Titus, the eloquent Apollos, the kindly Trophimus, and other able assistants. No wonder there were preachers for those times carrying the gospel over a large part of the Roman Empire during the first hundred years of the Christian era.

History informs us that St. Patrick accomplished most marvelous results in missionating Ireland largely by means of the schools which he established.

The Culdees also established schools in Scotland, preparing the soil for John Knox and a high order of Presbyterianism.

In the twelfth, thirteenth, fourteenth, yes, and fifteenth centuries, a number of Universities were established in Italy, Spain, Germany, France and England. France led. The Reformation came on. France rejected the Reformation and John Calvin. From that time the nations which accepted the principles of the reformation, have made greater progress in liberty, character, power, and the building of Universities than France and Spain. The Reformation stood, among other things, for the education of the people. The College was an integral part of the educational scheme.

The fathers who settled this country recognized this principle and laid the foundations well by giving us "Yale" and "Princeton," "Washington and Jefferson," and the "University of Wooster." These colleges, and scores of others have had a marvelous influence upon the character of the people and government, enabling them to work out the largest freedom, the broadest intelligence, an excellent government, and a splendid Christian sentiment. The verdict of history, I apprehend, is quite unanimous on this point.

Again, the Christian College alone can furnish the Church with intelligent leadership and Ministers. Some six or seven years ago the Rev. W. B. Williams, of Michigan, secured the catalogues of some 36 Theological Seminaries in order to compare the number of Theological students furnished by the Christian and secular schools respectively, of which there were more than two hundred. We may quote but a few of the facts which he discovered. In Indiana, in 1891 and '92, six denominational Colleges furnished 34 Theological students; three State schools furnished one Theological student. In Iowa, 13 denominational Colleges furnished 66 Theological students; while the State University furnished five. In Kansas four denominational Colleges furnished 20 Theological students, while the State University furnished two. In Michigan, 7 denominational Colleges, and the most of them small, fur-



nished 59 Theological students, while the great State University with its large number of students, only furnished 18 for the Theological Seminaries. In Missouri, 7 denominational colleges furnished 67 Theologues, while the State University furnished 3. In New York, 10 denominational Colleges furnished 188 Theologues, while 2 State Colleges furnished 12. Each denominational College furnished more than three times as many as each of the State institutions furnished. In Ohio—that State which has become the mother of Presidents and of United States Senators, and great Generals, and many other great people and which has more Colleges than any other State in the Union—18 denominational colleges, furnished 160 Theologues, while the two State institutions furnished only six; that is, each denominational school furnished about three times as many candidates for the ministry as the State schools furnished. Wooster University, that year, furnished 31 out of the 160. Oberlin furnished 39. Over in Pennsylvania, “Washington and Jefferson” furnished 35. “Lafayette” 33, and in New Jersey, “Princeton” furnished 64. At this rate, the churches would soon be without a Ministry if the denominational Colleges were to go out of business. The habit of bringing preachers from Canada and Great Britain would become even more of a fad, if not more of a necessity, than it is at the present time.

Here is another fact noted by Mr. Williams. He discovered that out of 174 Christian Colleges there were 6 Unitarian Theological students; while out of 26 State or secular Colleges there were also 6 Unitarian Theologues. That is, one secular school educates nearly seven times as many Unitarians as one denominational school educates.

Again, some fifty years ago the “Evangelical party” in the Church of England, led by Wilberforce and others, had a large following. But they had no great College or Theological Seminary manned with teachers of either prominence or ability. The result has been that the High Church, having the control of Oxford and Cambridge, trained the great body of the Church’s Ministry and High Churchism is now sweeping everything. Is it not evident that the Church must have its own Colleges if it is to continue and command the respect of the world? The Church then is under obligations to establish, equip and maintain her own Colleges. Anything else means decadence and death. Our denominational colleges ought to be better equipped with teachers and appliances than any of their competitors. The poverty of some denominational schools—their meagre buildings, their scant laboratories, libraries and mechanical appliances, and their diminutive endowments, often times shame the denominations that are responsible for them. Ohio, with her noble Synod, with her 17



Presbyteries, her 646 Churches, her one hundred thousand members and with her millions of wealth, ought to endow Wooster University with ten times her present endowment. I verily believe that were the Synod to organize for a canvass of Ohio, similar to the canvass made in 1869 and '70, a large amount of money could be secured. The people need to be educated and when properly educated and earnestly, but lovingly approached, I for one, cannot see why "Wooster University," in view of the splendid history she has made and the large place she is bound to occupy in our Church, might not be better equipped, and more largely endowed.

Now on the other hand, what may the Church expect from her children—the Colleges? They certainly are under obligation to the Christian family of which they are a part.

First, the child should be loyal to the parent. There should be mutual love and affection. The College should stand for everything for which its denomination stands. Anything less, would be ingratitude and rebellion.

Second, it is expected that the college will provide intelligent leadership for the Church, and will seek to give larger conceptions of life to all who come in contact with her. Each generation is responsible for the training of the generation following. The College is responsible for the training of the men and women who are to be the leaders in society, the state and in the Church to-morrow.

Third, it is expected that the College will point out not only truth, but the best method of discovering truth—revealed and scientific. There is a passage in the New Testament that comes with tremendous force to me, namely, "Teaching them to observe all things that I have commanded you." "Teaching," that is a large part of the duty of the Church of Christ. There are too many who believe only in "preaching," and they would reduce preaching to mere exhortation. Teaching is fundamental to well-founded conviction, and to a steady and strong life. "All things," that is the right interpretation of nature, and of history, and the right use of reason, as well as the truth concerning the person of Jesus Christ and the doctrine of the atonement. I believe that "all things" was intended to include all truth that is calculated to give a larger view of life and to make men intelligently good and broadly useful.

Fourth, we expect of the college that it will inculcate correct habits of life and teach the right method of thinking. Unless our thinking is sound, the life and the character will be unsound.

Now, in order to secure these results from the College, it strikes me that we must have men in the Professors' chairs,

First, who are Christian men; and I mean by that not nom-



inal, negative Christians, but active and positive Christians. The influence of a strong man with Christian character will tell on the student life. Ex-President Garfield paid a high tribute to his College President, Mark Hopkins, one time when he spoke of the personality of that man being "University enough for him." The life of a strong man is infinitely more subtle and potent than the oral teaching or dry as dust lecturing which he may be able to do. I would make positive Christian character a prime requisite.

Second, the denominational school should have scholars, men of acknowledged ability and great industry. Our College should be second to none. No man ought to occupy a college chair simply because he is pious. Many of us had pious grand mothers; but that was no argument in favor of putting them into a College or Theological Professorship. Care and money can secure this type of teachers.

Third, the College should have teachers who are loyal not only to the cause of Christ, but to the denomination. This scarcely needs illustration or argument. It is one of those self-evident propositions. Were I president of a railroad, I would not have as assistants, superintendents and agents, men who are working for other roads. To continue such men in the railroad business would mean a receivership, and that the president was a fool. I cannot see the denominational school question in any other light.

Fourth, yet we would not hamper the professor's thinking. We believe in independence and in the largest liberty consistent with the genius of Christianity and the conviction of a denomination. The professor must not be a follower. He should lead, but when he finds himself out of harmony with the institution in which he labors, and controverting the distinctive beliefs of that denomination of which it is a part; if he is manly and noble he will fold up his tent and take his departure. Thus the members of our Church family will be harmonious and yet progressive. The parent Church will furnish funds, students and kindly oversight. The College, in turn, will be loyal, helpful and true to its church, and to its God and to its students.



## Impromptu Response by Mr. D. A. Knowlton.

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After the Inaugural Banquet program was concluded as given, impromptu speeches were called for. We add the one of Mr. D. A. Knowlton, Treasurer of Beloit College, who spoke as follows:

Mr. President, Ladies and Gentlemen:—I apprehend that at this late hour, after you have listened to those whom you know, and in whom you are interested, and who have spoken to you so acceptably, that it will be far from pleasing to you to be delayed to listen to one who is an entire stranger, and to one who is at best but a plain, blunt business man. It is proper, however, that I should say that I come here appointed by the Board of Trustees of Beloit College, a body of the finest Christian gentlemen with whom I have ever been associated, to represent them in conveying to you their good will and hearty congratulations at this time of your rejoicing, and in transferring to you their beloved professor, as the President of your institution. It is true that we do this with pangs of regret, in the consciousness that we cannot fill the place of the one you have called from us. Yet I apprehend that we do it with something of the experience of parents in sending forth a child of their home. They sorrow in view of the departure of a loved one from the accustomed place in the family circle, but they can but rejoice when the son or daughter is called to a place of larger responsibility and usefulness in the great world without. Thus it is with mingled emotions of regret and rejoicing that we transfer our Professor Holden to the position of broader responsibilities and usefulness at the head of your noble institution.

From what I have seen and heard to-day, I know that the men who have gone before him have been men of noble purpose and of high intellectual attainments. But may I suggest that you do not try to force this man into the mold of any other man. I can tell you confidently at the beginning that he will not fit the mold. It is but fair to men whom we call to positions of large responsibility that we give them a sufficiently loose rein to enable them to work out their best results along the lines of their own individuality. Your new President is an unique man. As Dr. Eaton said to me to-day, as we were speaking of him, he is a genius in the direction of what he accomplished so generously for Beloit College.

If your new President ever nods, as Juvenal says, or is it



Horace—for it is so long since I read either that I am not sure—I can tell you how to wake him up. Upon one occasion when he was a guest at my house, I desired to secure his attendance at the breakfast table. I went up stairs and pushing open the door of his room, found him still oblivious in the arms of Morpheus. I advanced toward the bed and said: "Professor Holden, there is a man down stairs who wants to arrange a gift of five thousand dollars to Beloit College." He was wide awake in a moment, and I had his presence at breakfast with remarkable promptness. If you gentlemen of the alumni or other friends desire to arouse him at any time, just suggest to him someone who would be likely to make a substantial donation to Wooster University. If he does not take the scent with the keenness and alacrity of the best bred hound you ever saw, then I do not know my man. Yet, from some of its associations, I do not like to use that word hound in connection with this man. He has not impressed me as one who *hounds* men for money, but rather as one who has a remarkable faculty of making men and women see what a joyous privilege it is to give to a noble cause. If he had not been convinced that Wooster University was a noble cause, and a place for developing broad-minded Christian men and women, I am sure he would not be here as your President to-night.

I bring to you the hearty congratulations and good will of the corporate body of Beloit College. Notwithstanding we cannot fill his place as our professor we bid you God-speed with him as your President.



